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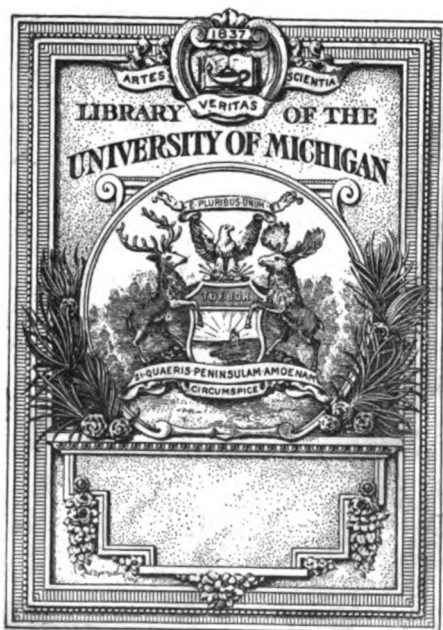
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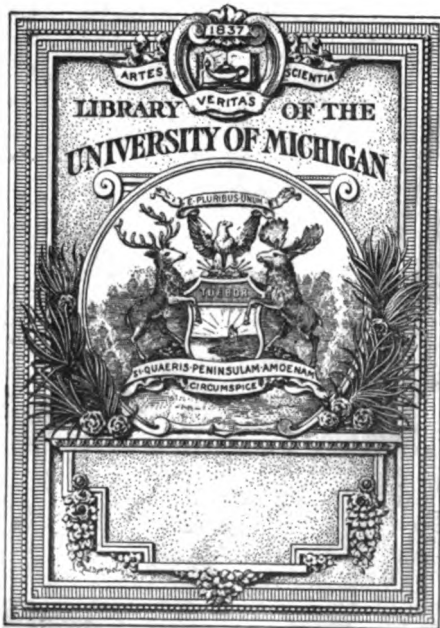


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AND
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Prof. SAMUEL IVES CURTISS, Ph. D., D. D.

THE

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No. 1.

WE ARE asked, "Shall I use a commentary in the study of the Bible?" By all means. Procure a good critical commentary on the book which you wish to study and make that the basis of your work and investigation. Master what its eminent author has said by way of elucidation and criticism of the sacred text. Feel free, however, to differ from him. Mark the commentary with lines of approval and disapproval. Indicate where the author is lacking in comment or clearness of statement. Examine carefully his assertions. Seek to verify or falsify them as they accord or do not with your preconceived opinions. Supplement them whenever you think necessary in any way. Thus work over and master the contents of your commentary until in the end you have an enlarged and corrected edition of the book. Such study implies the use of other commentaries as well as the assertion of independent judgment and the presentation of the results of original investigation. Your own copy of the commentary may be badly soiled and considerably marked and annotated in this process. It will have little value when placed in the hands of the second-hand bookseller, but to you it will be worth much. You will love that book. It will represent many hours of earnest toil. The results of your labor will be preserved upon its margin. You will have been brought into close fellowship with its author.

Be sure, however, that your commentary is a standard one. Do not take as your master and guide in the Scriptures one whose work is not thoroughly commended by Christian scholars at large. Remember also that few men write more than one first class commentary. Their best work will be

found upon one particular portion of the Holy Writ, through whose comment they probably gained their reputation as biblical exegetes, and upon which their labor was that of love.

WE ARE prone to be wearied at times by the present controversies among believers over the Bible. The questions in dispute are often so unimportant, touching only upon the external character of the Word of God with no bearing whatever upon its essence. This is unaffected. "The grass withereth, the flower fadeth, but the word of our God shall stand forever." This word is above and beyond all Christian criticism. It is the word which speaks of "Our Father which art in heaven." It is the word which says, "Come unto me all ye that labor and are heavy laden and I will give you rest." It is the word, "Though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool." It is the word, "In my Father's house are many mansions," and "He shall wipe away every tear from their eyes." It is the word which tells also of "the wrath of the Lamb." This word is *the* Bible. This has made it *the* book. To bring out this word, to reveal it in all its beauty, and also in its terror, to sound its heights and depths, to compass its length and breadth, is the ultimate purpose of our biblical study. With this object in view we pass the Bible through the fires of all criticism, we subject it to every kind of inquiry and investigation. We thus urge its constant study, we desire to make this word more and more manifest that it may work with spiritual sanctifying power upon the dispositions and lives of men. Without critical study this word becomes obscure. It is covered over with the conceits of men. It loses its power. Hearts remain pained, lives darkened, and souls blackened. A neglect of the Bible, a failure to present its words of life in their purity, occasioned those evils which gave rise to the Protestant Reformation, and only constant study of the Bible can prevent a growth of similar ones within the Protestant Church of to-day. A formal Lutheranism, a hard repellent Calvinism, a superficial Arminianism are threatening dangers, which would be as baneful to human

life and conduct as the hierarchy of Romanism, or the dead orthodoxy of the Greek Church. To escape these dangers, the Scriptures must ever be examined afresh and anew. The present historical method of biblical study is preserving to us the Word of God in its purity. Controversy also is the inevitable result of any new light cast upon the Scriptures and we ought not by this to be wearied. It is God's way of making known the full meaning of his recorded revelation.

A DISTINGUISHED American College president, recently deceased, was wont to say, "Young gentlemen, don't get possessed by an idea; a man might as well be possessed by a devil." A trifle overstated, perhaps, but a truth nevertheless. It expressed the difference between mastering an idea and being mastered by it; between manly intellectual independence, and an essentially weak subjection to cherished forms of thought. The latter is frequently exemplified in the case of men who give ample evidence of many-sided intellectual power, but who become fascinated by some idea to which in a little while they surrender themselves body and soul. It dominates all their thinking, it renders them inhospitable to new truth, and blinds them to the consequences of their own positions. They will set themselves to the defence of transparent absurdities, a thousand times exploded, as seriously and solemnly as though they were undisputed and indisputable facts. An acute form of this malady is quite prevalent at the present time. It consists in being possessed by the idea that the higher criticism invariably proceeds from the rankest rationalism and ends in the baldest materialism. A rather sad commentary this is on the intelligence or candor of the many distinguished divines who have felt constrained to attack it as an unadulterated work of Satan. With wearisome persistency it is affirmed that the underlying purpose in this modern critical study of the Bible is an elimination of the supernatural, and a reduction of the Book to the level of ordinary uninspired literature. The fact that thousands of its most reverent and devout students have been forced by personal investigation to modify certain traditional notions, and

to adopt explanations that seem more consistent with the phenomena; the fact that no one of these students has surrendered an iota of his faith in the supernatural, has never questioned the possibility or the reality of miracles, and has never rejected a line of the Bible as the word of God; the fact that the Bible is to them neither a fetish to be worshipped in superstitious ignorance, nor a dry relic of Hebrew literature, but the most living and the most marvelous book in the world, surcharged with divine thought and activity; the fact that it has become to them a more inspired and inspiring book than it ever could be to the old verbal theorists; all these facts, and more like them, avail nothing with these critics of the higher criticism so long as those arch-infidels, Kuenen and Wellhausen, sit at the gate and obstinately refuse to do homage to the spiritual power of the book. An idea has taken possession of them, it tyrannizes over their thinking, and makes them impervious to facts which squarely contradict their pet notion.

EVERY Christian student of the Book must heartily sympathize with the aim of these excellent brethren, viz., the defence of its integrity against the dangerous assaults of supposed foes. Were the higher criticism in its real nature inimical to the Bible, not one word would ever have been written in this journal in its favor. No one denies that its reputation among conservative Christians has been sadly shaded by the materialistic tendencies of some of its most scholarly representations on the Continent. Nevertheless it is not true that its nature and purpose are radically and irredeemably bad. In itself it is neutral. It is simply a tool that may be used for constructive or destructive work. The use made of it and the results attained depend on the spiritual character and aim of the individual workman. If he is a rationalist at the outset, rationalistic results follow as a matter of course; if he is reverent and devout, then follow reverent and devout results. If anyone feels his soul stirred to do battle against this real or imaginary enemy, let him expend his valor in a vigorous use of tongue or pen. He would do well, however, to look a little to the nature of his weapons,

as well as at the object of his attack. Indiscriminate ridicule and villification leave an impression that they are employed in behalf of a very poor cause. When preachers, one after another, at a great summer assembly, indulge in vulgar sneers at a subject foreign to the aim of the meetings, and when they stigmatize as "blasphemous," "sacrilegious," and "atheistic," conclusions which many of the foremost Christian scholars of the age have reached after years of laborious and devout study, one may be pardoned the suspicion that they have been caught by a contagious hue and cry, without knowing, any more than did the mob at Ephesus, what they are shouting about. Equally unfortunate are the learned divines and editors who undertake to demolish what they designate as "The Higher Criticism." In almost every instance it turns out to be a rather tame attack on the theory of the post-exilic origin of the Pentateuch! Apparently they have not taken the pains to inform themselves of the difference between a great scientific instrument of research, and a single result alleged to be revealed by it. We do not here plead for the acceptance of a single result of criticism. These results, if true, have come to stay, however hard it may be for some to receive them. If not true, they will speedily go the way of previous errors. We plead, however, for a little intelligent candor on the part of the brethren who can not rid themselves of the impression that the future safety of the Bible depends on their appearing for its defence. Let them bear in mind that a good cause cannot be helped by villifying and misrepresenting its opponent. The supposed enemy may turn out to be a valuable friend.

THE change of attitude in regard to the results of recent critical study of the Bible that has marked several prominent religious journals hitherto outspoken in their rejection of everything that savored even remotely of "German rationalism," is very gratifying. When a conservative religious journal begins to take preachers to task for such reckless declarations as that, if this or that result of the higher criticism should be established, "we might as well throw all our

Bibles into the fire;" or when another ultra-conservative paper assures its readers that Christianity would not be overthrown if it should be proved that there were two Isaiahs, one begins to see a glimmer of the approaching dawn. A great step will be gained when the friends of the Bible begin to realize that the stupendous facts of Christ's mission and work in the world, and each man's relation to him as a personal Saviour from sin, are not dependent for their validity and power on the truth of a mediæval theory of inspiration. For any man to stake the value of the Bible, of Christ, and of Christianity to the world on a literal acceptance of the common notion of Joshua's miracle, as some worthy men do, is not merely unwarranted presumption, but downright wickedness in dealing with the Word of God. No man has a right to hazard these inestimable blessings upon his individual theory or interpretation. Intelligent friends of the Bible will rejoice in every sign of progress toward a better time when men will begin to listen patiently and reverently to what the Book testifies in regard to its own origin, rather than to the assertions of professional theologians who know with unerring certainty just how the Almighty must have constructed it.

WORDS are vehicles of thought. A word is practically perfect if it perfectly conveys the idea for which it stands. In common parlance no difficulty is experienced with language because each word has its exact equivalent, and every one knows what it is. The idea, and the term applied to it, are definite and invariable. But in spheres of thought where there is growth and development, such accuracy cannot be attained. The conceptions are constantly assuming new hues because of new light which is thrown upon them by added knowledge and the consequent adjustment of ideas. This is one of the embarrassments under which discussions of theology and Biblical criticism labor. How much needless strife is raised over nothing but words. Does "atonement" mean the same to any two thinkers? and what varied ideas the expression "trinity" conveys. Just so the term "higher

criticism" is juggled with and jangled about. It conveys a score of ideas and associated sentiments, according to the different persons who use it. We cannot hope to make words as precise and fixed a medium of exchange in the realm of thought as is our currency in the realm of commerce. But every effort should be made, and made with painstaking and conscientiousness, to avoid mere controversy over words. It is a waste of time and energy. It is a schism-producing strife. If "verbal inspiration" means one thing to A and another thing to B, then the first thing for A and B to do in discussion is to understand each other's terms. Honesty in the use of words is as important as honesty in the use of coin; accuracy and knowledge are as important here as in the administration of drugs. Much of the acrimony might be taken from present controversies, and the discovery of truth might be greatly hastened, if men would be conscientious and wise about the terms they employ to convey their ideas, and considerate of the fact that these words may be as variable in the ideas they convey as is the prism in the hues it casts.

THE Christ of John is different from the Synoptic Christ. There is a certain sublimation of his work and his teaching in the Fourth Gospel. He is made more solemn, more ideal, more mysterious, more unearthly. But difference is not necessarily contradiction. We view a painting at different angles, and the effect is different, but the painting is the same. The several evangelists picture Christ from different points of view, and not only are they not contradictory, but it is only in this way that we can get a complete conception of their hero. Much of the objection to the Johannine Christology has arisen from the fact that it sets forth Christ as something beyond and other than an ethical teacher. But this he was. No adequate historic judgment can limit him to so narrow a significance as the merely ethical. Christ was himself the redeemer of the human race. As such his teaching must of necessity go back to himself at every point. He could not present the fundamental Gospel principles

without showing his own vital relation to them, and he must assert in the most solemn way his own divinity and authority, when the Jews refused to receive him. And so the discourses of the Gospel, in which these elements have found especial record, are already approved to us. Christ must have been the centre of all the doctrine he presented, and the first three Evangelists, equally with John, ascribe to him this central position. Think of the Synoptic account of the Last Supper, and note Jesus' centrality. There is essential unity in all four Gospels respecting the person of Jesus, and their conception receives the strongest support from the Pauline Christology as seen in the Epistles to the Colossians and Ephesians. These represent Christ in a more divine and ideal way, even, than does John, for Paul makes but slight reference to his humanity. With him it is the exalted Christ. This establishes Johannine Christology as essentially the received conception and doctrine of the church, and not a vision which John had personally conceived and elaborated. The Christ of John may vary from the Christ of the Synop- tists, but the Christ of John was the Christ of the early Christians.

AMERICAN OLD TESTAMENT SCHOLARS: SAMUEL
IVES CURTISS, PH. D., D. D.

By Professor GEORGE H. GILBERT, Ph. D.,
Congregational Theological Seminary, Chicago.

Samuel Ives Curtiss, at present professor of Old Testament Literature and Interpretation in the Chicago Theological Seminary, was born in Union, Conn., Feb. 5th, 1844. His father, Rev. Samuel I. Curtiss, was a native of Meriden, Conn., a graduate of the Yale Divinity School, and pastor of the church at Union, Conn., for thirty-five years. His mother was a granddaughter of Rev. Jesse Ives, also a Congregational minister, who served the church at Monson, Mass., for thirty-two years. The founder of this branch of the Curtiss family was among the earliest immigrants from England, having come to this country in 1632.

The subject of this sketch was hindered in his early studies by poor health, but neither this circumstance nor the fact that he was largely dependent upon himself for his support prevented his preparing for college. He did this at Monson Academy, Mass., where he graduated with the highest honor. His college course at Amherst, begun in 1862, was interrupted by illness, and he was obliged to drop his studies for a year. This time of enforced absence from college was spent, in part, in securing money to repair his father's church at Union. In this work he was eminently successful, manifesting a talent which in later years has rendered good service to the cause of City Missions in Chicago and to the Chicago Theological Seminary.

Young Curtiss completed his college course in 1867, with honor. While ranking high as a student in college, he was also among the most active in Christian work. And he seems to have been successful in this, for he had a tempting offer to leave college and go into city missionary work. The year of graduation from Amherst was also the year of entering the Union Theological Seminary. A tutorship in the

family of Dr. John Hall led to his taking charge of the Alexander chapel in the vacation between Middle and Senior years. He continued this mission work during the last year of his Seminary course and the two succeeding years. He entered with his whole heart into this work, and felt at the time that he had found his calling.

After two years he went abroad for further theological study. He settled in Leipzig, where he remained till 1878. His location in Leipzig, after he had visited various German universities, was due to the attraction of Professor Delitzsch. His relation to this Old Testament scholar was of great importance. From the first, Prof. Delitzsch showed him much kindness. He not only directed his studies, but also gave him private instruction amounting to three or four hours a week. This was continued during four years. Dr. Delitzsch, as is well known, was a master of the Hebrew language and literature, and also possessed in a singular degree the faculty of awakening his pupils' interest, and stimulating them to do their best. It was rare good fortune to be allowed to work with him in private year after year.

The work of Mr. Curtiss in Leipzig was characteristic of the man. While studying the Semitic languages with an enthusiasm sustained by intercourse with Delitzsch, Biesenthal, Ryssel and Fleischer, and while attending the lectures of Luthardt and Kahnis, he was also actively engaged in behalf of the spiritual welfare of the English-speaking community in Leipzig. He inaugurated weekly prayer-meetings, which were held in his rooms, and also founded the American chapel. He is still actively engaged in behalf of the permanent endowment of this chapel.

He took his degree in 1876, presenting a dissertation on the name Machabee. His examination covered Hebrew, Arabic and the History of Philosophy. He remained yet two years in Leipzig, engaged in literary work. In this period he translated Bickell's *Grundriss der Hebräischen Sprache*, and published a volume on the Levitical Priests. This was an answer to Robertson Smith's assertion that Deuteronomy regards all Levites as possible priests. The work was regarded as an able defence of the conservative position of that

time. Dr. Delitzsch in a preface to the book admits that it is more conservative than is necessary in order to maintain the character of the Israelitish religion as a revelation. But he adds that he thinks there is far more reason in this ultra-conservatism than in the opinion which makes Ezekiel and Ezra co-authors of the Pentateuch, and thereby overturns the scheme of Israelitish history.

In 1878 Dr. Curtiss was called to the chair of Biblical Literature in Chicago Theological Seminary, to succeed Professor S. C. Bartlett who had accepted a call to the presidency of Dartmouth college. Before leaving Germany Dr. Curtiss presented a thesis to the theological faculty of Berlin university entitled, *De Aaronitici Sacerdotii atque Thorae Elshisticae*. He had intended to pass an examination for the degree of Licentiate of Theology, but owing to the call to Chicago he gave up this plan. The faculty at Berlin, however, granted the degree *honoris causa*.

Dr. Curtiss came to Chicago with the purpose to advance the study of Semitic languages, more especially the study of Hebrew. In his Inaugural Address he urged, among other things, that colleges should give instruction in Hebrew, in order that the work of the Seminary might be of a more advanced character. This plea has not been without effect. In his own work as instructor in Hebrew, Professor Curtiss has wrought effectively for the accomplishment of his purpose. From the beginning of his professorship he has stimulated young men to prepare for advanced work in the Seminary by mastering the elements of Hebrew before entering the Seminary. He has always given freely of his time to enable candidates to accomplish this desirable end. He also established prizes for those who passed the best entrance examinations in Hebrew.

In addition to his work as an instructor in the Seminary during the past twelve years, Prof. Curtiss has written on various topics. In 1880 he published a popular refutation of Ingersoll's "The Mistakes of Moses," also a translation of Delitzsch's Messianic Prophecies. In 1881 he published a monograph on "The Date of our Gospels in the Light of the latest Criticism," and a translation of Delitzsch's Old

Testament History of Redemption. In 1883, with two of his colleagues, he helped to found the annual entitled, *Current Discussions in Theology*. To this he has contributed the article on Old Testament Theology for seven years. In 1888-1889 he prepared manuals for his students on Old Testament Introduction, Old Testament Theology, the Major Prophets and the Old Testament History of Redemption. This year (1891) he has published a memorial volume on Franz Delitzsch, and a new edition of Delitzsch's *Messianic Prophecies*.

Professor Curtiss has had an important part in Chicago city missionary work. By preaching in missionary chapels and visiting from house to house, often accompanied by a student, he has built up several self-supporting churches. He has been a director, vice-president and president of the Chicago City Missionary Society. The office of president he has held since 1888.

Professor Curtiss does not count himself as belonging to any one of the existing schools of criticism. Certainly he does not belong among those scholars who abandon not only the traditional views about the origin of the Old Testament writings, but who also abandon the position that the Old Testament contains a divine revelation. He believes that the Old Testament can be held as divine in its origin and purpose even after the admission of the chief claims of the Higher Criticism. The inspiration of Old Testament writings does not depend, for him, upon the vindication of their traditional authorship. He does not regard the Pentateuch as the work of Moses, but as made up of different documents by unknown authors, excepting those passages which are explicitly ascribed to Moses. He agrees with the majority of critics that the second part of Isaiah is not the work of that prophet, but originated much later. With regard to the Psalms he thinks it "quite possible that some of them were tinkered to suit the circumstances of later times in Jewish history, just as editors of modern hymn-books tinker hymns." Thus the 51st Psalm probably represents in its closing verses a period far subsequent to that of David.

The attempt to establish the traditional authorship of Old

Testament writings by appeal to the language of Christ and His apostles is rejected.

Professor Curtiss thinks that Christ and His apostles adopted the language and shared the views of their time in regard to the authorship of the Old Testament writings. He seems to doubt whether Jesus ever thought of such questions as the literary origin of Old Testament books, and "if He did," he says, "we cannot suppose that He would allude to them when by so doing He would simply divert the minds of His hearers from the course of His argument."

Professor Curtiss drops the theory of verbal inspiration, but holds to an essential inspiration. The authors of Scripture were not amanuenses of God, though they spake as they were moved by the Holy Spirit. They were men, encompassed by human limitations, and hence the Bible is as truly human as it is divine. Essential inspiration is consistent with errors in details, but it constitutes the Bible the infallible rule of faith and practice. The Bible is regarded as inspired chiefly because of its perfect adaptation to the religious needs of men in every age. It is not inconsistent with divine inspiration to suppose that the Old Testament contains poetry and fiction. The Holy Spirit may use these no less than history as the medium of His teaching.

Thus it will be seen that Professor Curtiss accepts many of the conclusions of the Higher Criticism, but at the same time abates nothing of his faith in the Old Testament as a divine revelation. On this point he is clear, and it is this positive conviction that he seeks to impress upon his pupils.

THE DISCOVERY AND DECIPHERMENT OF THE CUNEIFORM INSCRIPTIONS.

By ROBERT FRANCIS HARPER, Ph. D.,
London, England.

I. THE FIRST PERIOD OF ASSYRO-BABYLONIAN EXCAVATIONS.

I have been asked by the Editor of this Journal to give a brief and popular account of the discovery and decipherment of the Assyro-Babylonian inscriptions, and, in another set of papers, "On the Literature of the Assyro-Babylonians," to discuss the contents of these inscriptions. The treatment of these subjects will, of necessity, be popular, and it will be impossible also to go into details. In other words, these papers are not for specialists, but rather to give to those who have not made a study of the inscriptions, an insight into the history of their discovery and decipherment, and an idea of their contents.

The history of the Ancients has a peculiar charm for us, which gradually increases as from year to year the darkness becomes light through the excavation and decipherment of the monuments. Until a very recent date, scholars were accustomed to turn to Egypt for the beginnings of all things. Egyptian literature was the oldest, Egyptian civilization the earliest, and from the Egyptian hieroglyphs, through the Phœnician, our alphabets were derived.

The cuneiform inscriptions, however, bring another story, and the seat of the earliest known and most influential civilization must now be changed from the valley of the Nile to the country between the Tigris and Euphrates, Southern Mesopotamia, or, in other words, Babylonia. These inscriptions have opened up to us a history far more interesting and valuable than that written on the papyri and monuments of Egypt. It deals with a nation which played an important part in Old Testament history and which exerted a powerful influence over the chosen people—with a nation whose litera-

ture begins earlier and runs parallel with that of the Hebrews until the latter are carried into captivity by the former. Although interesting from a general historical standpoint, this literature is the more valuable because of its striking similarities to the Hebrew and because of the help it brings to a better understanding of the biblical text.

At the beginning of the present century, nothing was known of the ancient capitals of the Assyro-Babylonians aside from the meagre and imperfect accounts given by the Jewish and Greek historians. One would have searched his maps in vain for the exact location of Nineveh, the headquarters of the Assyrian armies which plundered the Israelites for so many years and finally besieged, captured and transported the inhabitants of Samaria. Certain theorists have wasted a great amount of time in hunting for these lost ten tribes of Israel, but, at the time of writing, they had not yet been found. In the case of Babylon, it was no better, a city one of whose kings carried into captivity the remnant left by his northern kinsmen, the Assyrians.

Passing the travels and writings of Pietro della Valle (1621); Flower (1667); Chardin, who in 1674 copied the so-called Window-inscription, the shortest of the trilingual Achæmænian inscriptions; Engelbert Kämpfer (about 1694), who copied the so-called H^o Persepolis inscription; Cornelis de Bruin (1701); Carsten Niebuhr, who in 1765 copied several Achæmænian inscriptions; Count Caylus, who in 1762 published the celebrated vase of Xerxes, with the quadrilingual inscription—in Egyptian (Hieroglyphs), Old Persian, Susian and Babylonian—"Xerxes the great king," (compare the beautiful trilingual vase purchased by me in London in 1888 for the Museum of the University of Pennsylvania), and others, we come to the French scholar Beauchamp, who between 1790 and 1795, shipped to Paris some specimen bricks covered with Babylonian characters. The excitement occasioned by these short inscriptions, and especially by the report that the ruins of Babylon had been discovered in the vicinity of Hilleh, caused the East India Company to issue orders to their agent in Bassorah to obtain as quickly as possible a collection of these Babylonian inscriptions and to send

them over Bombay to England. Between 1801 and 1810, several different collections were shipped, among which was the famous Nebuchadnezzar stone in ten columns, called the East India Inscription, and now in the India Office in London.

As yet no systematic work had been done in excavating these old Assyrian and Babylonian ruins. Claudius James Rich, an Englishman, the East India Company's representative in Baghdad, was the first to begin such excavations. Rich commenced his work in 1811, and in 1812 published his "Memoir on the Ruins of Babylon," and in 1818 his "Second Memoir on Babylon, containing an inquiry into the correspondence between the ancient description and the remains still visible on the site." In this "Second Memoir" are found copies of several more or less important Babylonian inscriptions, among which may be mentioned as the most important the so-called Borsippa inscription of Nebuchadnezzar. Rich continued his work until 1820, sending at intervals to England such remains of inscriptions, bricks, sculptures, etc., as were excavated. In 1820, he made a journey for his health into the Kurdish mountains, and on his return he spent a few days in Mosul on the Tigris. Here he saw on the other, or left, side of the river mounds similar to those at Hilleh and he was informed by Arabs that a large stone had been found in these mounds, covered with engravings of men, animals, etc. This find had been reported to the Governor of Mosul and he had ordered it to be broken into a thousand pieces, because, as he said, it contained engravings of the ancient gods, and with the Turks idolatry is the most heinous sin. Rich came to the conclusion that these mounds opposite Mosul represented the capital of the Assyrian Empire, and, on his journey down the Tigris to Baghdad, he landed at the mouth of the Upper Zab and examined the mounds there, called by the Arabs Nimrud. He collected a number of inscribed bricks, which are now to be found in the British Museum, but was not able to pursue his investigations further.

After a lapse of twenty years, in the Spring of 1840, Austin Henry Layard visited the ruins of Nineveh as identified by Rich. In 1842 Layard returned to Mosul without having

made any excavations. Here he met P. C. Botta, the French Consul, who had been interested in this work by the Orientalist Mohl, at that time Professor in Paris. Layard being without the means necessary to carry on the excavations, strongly urged Botta to direct his attention to the work. Botta himself was without means at this time, but in 1843 he was enabled to begin and he continued until 1845, during which time he laid bare the city walls of Khorsabad and discovered many valuable inscriptions. In 1849-51 he published his "Monuments of Nineveh" by order of the French government, in which are to be found 220 pages of inscriptions.

In the Spring of 1845, Sir Stratford Canning, at that time the English Ambassador at Constantinople, offered Layard sufficient money to undertake excavations. Toward the end of the year, Layard began work on the ruins of Nimrud, five hours south of Mosul—(an hour in the East is from $2\frac{3}{4}$ —3 English miles). From the very beginning he was successful. The sum allotted by Canning gave out in June 1847, and Layard was again compelled to return to England. During the two years he had, however, laid bare three large Assyrian palaces, viz: the Northwest palace, that of Asurnasirpal (884-858 B. C.); then the Central palace, probably built by the follower of Asurnasirpal, Shalmaneser II (858-823 B. C.), in which was found the celebrated Black Obelisk of Shalmaneser (now in the British Museum), casts of which may be seen at Yale, Harvard, University of Pennsylvania, Chautauqua, The University of Chicago, etc.; and finally that of Esarhaddon 680-669 B. C. The richest returns came from the Northwest palace and the inscriptions found were in a much better state of preservation than those excavated by Botta in Sargon's palace at Khorsabad.

Sir Stratford Canning generously presented the entire results of Layard's expedition to the British Museum, to which place they were shipped by the explorer himself. Layard shortly afterwards published an account of his work in "Nineveh and its Remains." This book created a great sensation in England and, as a result, the English government became interested in the excavations. In 1849, Layard was given leave of absence from his diplomatic post in Constanti-

nople and sent back to Assyria, and Hormuzd Rassam, English consul at Mosul—but a native Arab—was ordered to join him. During the first expedition, Layard had confined himself to Nimrud, but in this, his second, he began work at Konyunjik, that is the real site of Nineveh. Botta had already conducted excavations at this mound, but with comparatively little success, since his methods were wholly unscientific. Instead of running trenches here and there to find walls and then following these walls, Botta sank perpendicular shafts to no purpose. In his first expedition Layard had found the Southwest palace of Sennacherib (705–681 B. C.), as restored by his grandson Asurbanipal, but he had not been able to carry his work to completion. In his second trip (1849–51), this building was fully brought to light. This palace was the largest yet found, containing seventy-three rooms. Excavations were also made in Nebbi-Yunus, i. e., the grave of the prophet Jonah, where Layard says that he found Esarhaddon inscriptions, and in Chaleh Shergat (the old Assur). In Nebbi-Yunus, palaces of Ramman-nirari (811–782), Sennacherib and Esarhaddon were found, while in Chaleh Shergat Layard, or better Rassam, discovered the foundations of a palace of Tiglath-pileser I. and here it was that the large cylinder of 800 lines belonging to Tiglath-pileser I. (1120 B. C.) was found. During this expedition, Layard also visited several sites in Babylonia, but he was able to accomplish little or nothing.

Immediately following and closely connected with Layard's second expedition was that of Hormuzd Rassam (1852–54), during which the North palace of Asurbanipal was discovered and laid bare. In this was found the celebrated "Library of Asurbanipal" containing thousands of clay tablets inscribed on both sides.

About the same time with Rassam (1852–54 or rather 1851–55), Victor Place, the French consul at Mosul, took up the work of excavating at Khorsabad which had been begun by Botta. While this work was going on in Assyria, Loftus from 1849 on, Fresnel and Oppert in 1852, and Taylor from 1852 on, began excavations in Babylonia. In 1853–54, Loftus and Taylor visited and afterwards described the ruins of

Warka, Senkereh, Ur, etc. The French expedition was badly managed, but it must be acknowledged that almost all that we know of the topography of Babylonia dates from this expedition. The boat containing the results of their excavations was wrecked in the Tigris on May 23d, 1855, and hence the inscriptions never reached Paris to which place they were being shipped when lost. Accounts of both of these expeditions have been given by Oppert and Loftus respectively. With these expeditions what may be called the first period of Assyro-Babylonian excavations comes to an end.

A COLLEGE TEACHER OF THE BIBLE.

By CHARLES F. THWING,

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Cleveland, Ohio.

I wish to point out some of the worthy elements of one who teaches the Bible to college students.

The first characteristic I would name is fearlessness as to the divine character of the Bible. The teacher should have absolute confidence in the Bible. The confidence should be so absolute that he may be willing to entertain in proper ways every charge which the rash student may see fit to make against the Bible. The value of such fearlessness is great. If a teacher is apprehensive that a query of a student may knock into pieces his conceptions as to the Bible, if he thinks that he must guard and hedge the Bible from attack, if he is inclined to judge that current discussions are undermining essential truth, his work as a teacher is not only worthless but even worse than worthless: he is defeating the very purpose for which he was called to teach. Instead of promoting the trust in the divine book and impressing the value of this book upon his students, he is through the whole atmosphere of his character and by his method of teaching doing much to destroy confidence in the book. The teacher is to be as fearless for the Bible as he is fearless for the perpetuity of the throne of God or for the existence of truth.

Second: along with this confidence is to go the ability to discriminate between the essential and the incidental in the biblical narrative. I am frank to say that it seems to me that the religious or moral truths of the Bible represent its essential part; the merely historic or the merely scientific represent its incidental or accidental part. It is not for us to say that there are errors in history or errors in the science of the Bible. But it is for us to say that if historic or scientific errors are discovered in the Bible, such discoveries do not lessen our confidence in it.

The teacher is to be able to discriminate between these parts. In the first chapters of Genesis he should be able to discriminate between what is essential and what is incidental. The essential part in the first chapter of the first book of the Bible is that God is the creator; the incidental part is the order or the method of the creation. The essential part has for its negative expression that the world did not make itself, that the universe is not the result of fate. The essential part is that God made man, the negative expression that man did not make himself. Likewise, in the story of Eden, the teacher is to discriminate between the essential truths of this account and the incidental. The essential truth is that God put man under the best conditions for developing his character; that in these conditions were given a command to man and a statement of the penalty for disobedience of the command was made. The incidental truth relates to certain material forms or conceptions. If a teacher should inform a class that it was as necessary for them to believe that God made an actual tree and that an actual serpent tempted Eve as to believe in the being of God himself, he would outrage the moral sentiments and intellectual principles of certain members of his class who claim to be devout believers. But such a remark no worthy teacher would make.

Third: the teacher should have the heartiest reverence for the Bible. The Bible is God's book, God's book in a sense in which no other book is his work; therefore he is to reverence it. He is never to give the impression which a Unitarian minister now occupying an historic pulpit in Boston was said by a parishioner to give: the parishioner once remarked, "Every Sunday morning on returning from church I go to my Bible and tear out a leaf." The teacher is to give the impression of reverence for the integrity of the Bible. Every part of it is God's book, although certain parts of it may be more truly his book than other parts. The teacher is to revere the book for its literary excellence, for its antiquity, for its historic associations, for its power in civil affairs; but he is also and far more to revere it for its spiritual teaching. Its worth is indicated in parts of the 119th Psalm. For, it is not only the light of reason, it is also the light of life.

It is to us in no small degree what Christ was to his disciples in personal association; it therefore deserves reverence.

Fourth: a good teacher of the Bible in college will also have the power of applying the truth of the Bible to the character of those whom he teaches. Every worthy teacher has in himself a moral or religious element. He does not forget that his function is to form character. A great aid in this formation of character lies in the simple use of the Bible. The purpose of the Bible above every other text book of the college is to form character. The teacher will bring the ethical and religious teaching of the Bible close down to the lives of those who are his students. He will of course be on his guard not to bring them down so closely as to give offense. He will be a pastor. The pastoral relation of the college professor is exhibited in the study of each subject, but in no subject more clearly than in study of the Bible.

SHALL THE TEACHINGS OF JESUS BE TAKEN LITERALLY ?

By Rev. ARTHUR S. PHELPS, B. D.,

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There are marked signs in our times of a tendency toward practicality in the expression of religion. The devotional ecstasy of one hundred years ago which had to do with the emotions, the doctrinal controversies of fifty years ago which concerned themselves with the intellect, are taking a secondary position, and men are coming to feel that religion is obedience to the teachings of Jesus Christ. Such books as James and Proverbs, and above all the Sermon on the Mount, are daily growing in the esteem of Christians. Religion is no longer introspective, but extra-active.

During the past generations of debate and devotion, the teachings of Jesus have not been emphasized, or rather they have been studied and stated in the light of preconceived social principles. These teachings concern themselves chiefly with the practical expression of the religious life. Jesus will not have cant or hypocrisy, but *action*: "Why call ye me, Lord, Lord, and do not the things which I say?" "Inasmuch as ye did it not to one of the least of these, ye did it not to me." "If ye love me, ye will keep my commandments." These commandments, which he who loves Jesus will keep, relate mainly to our attitude toward those who need help. They are exemplified in the life of Jesus himself, who was regarded as a companion of drunkards and harlots, who lived a life of poverty, and suffered the fate of a criminal. They are summed up in such sayings as these: "He that would be first among you, let him be servant of all," and "He that would save his life shall lose it."

In order to discuss intelligently the question at the beginning of this article, let us first group and examine some of the most striking of Jesus' sayings.

I. PASSAGES RELATING TO POVERTY.

1. "Blessed are ye poor, for yours is the Kingdom of God," Luke 6 : 20.
2. "Sell that ye have, and give alms," Luke 12 : 33.
3. "Lay not up for yourselves treasures upon the earth," Matt. 6 : 19.

II. RESISTANCE OF PHYSICAL INJURY.

"Resist not him that is evil ; but whosoever smiteth thee on thy right cheek, turn to him the other also," Matt. 5 : 39.

III. CHARITY.

"Give to every one that asketh thee," Luke 6 : 30.

IV. THEFT AND BURGLARY.

1. "Of him that taketh away thy goods, ask them not again," Luke 6 : 30.
2. "From him that taketh away thy cloak, withhold not thy coat also," Luke 6 : 29 ; or,
3. "If any man would go to law with thee, and take away thy coat, let him have thy cloak also," Matt. 5 : 40.

V. LOANS.

1. "From him that would borrow of thee, turn not thou away," Matt. 5 : 42.
2. "Lend, never despairing," Luke 6 : 35.
3. "If ye lend to them of whom ye hope to receive, what thank have ye?" Luke 6 : 34.

VI. SOCIAL RELATIONS.

1. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors ; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind, because they have not wherewith to recompense thee," Luke 14 : 12-14.

2. "Woe unto you, when all men shall speak well of you," Luke 6 : 26.

What sort of living would a literal interpretation of these words involve? Let us look at the passages quoted in order.

I. *Attitude toward Property.* (1) It looks, both from Jesus' own example, and from these commands, as if his followers were expected to lead a life of poverty. Jesus had not where to lay his head. He went to a fish to get money to pay his own and his disciple's tax. In using an illustration requiring a coin, he borrowed the coin. He left his mother, at his death, in John's care, though we are not informed that it was because he had left nothing for her support. (2) He commands his disciples to sell their possessions, and give away the proceeds. The case of the rich young man is an example of individual application of this general command. Peter says to the lame man at the temple-gate, "Silver and gold have I none." The book of Acts shows us these principles in practice. (3) Jesus seems to forbid a bank-account.

II. *Attitude toward Physical Assault.* The command is explicit not to resist a man that is evil. We are expected, not only not to strike back, but to offer ourselves undefended for further attack.

III. *Attitude towards Questions of Charity.* Indiscriminate charity is commanded.

IV. *Attitude toward Theft, Burglary and Lawsuit.* (1) The disciple of Jesus is to offer no resistance to thieves. (2) He is to make no effort to recover stolen property—not even to ask for it. (3) He is to give more than is demanded. (4) He is not to engage in a suit at law to recover his property.

V. *Attitude toward Loaning Money.* (1) He is to lend to every one who asks him. (2) And he is to do so even when he is confident that he shall never be paid.

VI. *Attitude as Regards Social Position.* (1) He is to make dinners for the poor and physically unattractive. (2) Widespread popularity, so far from being an object to be sought after, is rather a curse.

So much, then, for exegesis. What would be the material results of such a life? Jesus has left this question unanswered, as not being of sufficient importance; but it is not hard to answer. Until such a life becomes universal among men, or until the individual who lives it becomes universally known, he will of course be imposed upon. As long as his property lasts, it will be borrowed, begged or stolen. But the command to give it away will also reduce its owner to poverty. Being poor, he will dress like the poor, live in the poor quarter, and his companions will be poor. He will be despised by many of his friends, pitied by some and treated with social contempt by others. He will encounter persecution.

If such are the results of his sayings, what purpose could Jesus have had in view in uttering them? (1) It is clear that he regards earthly possessions as having no essential value. His purpose everywhere is to lead men away from these things to the spiritual. (2) He would put the responsibility where it belongs. If a man comes to kill me, and I kill him, I do not relieve his heart of his criminal intent, and I take the crime upon my own shoulders. If a man asks my money, I am not responsible for what he does with it, and I do not

cure his love of drink by refusing him money. I rather strengthen the distrust and hatred of his fellows, which already exists in his breast. (3) Jesus would win men by love. He knew that physical violence, or external restraint, would not melt a sinful heart. Chaining the body will not release the soul. If love will not conquer, nothing will. "God sendeth his rain upon the just and upon the unjust." (4) The example of such a life would influence the rich to a course of self-sacrifice, far sooner than becoming rich one's self, which latter life strengthens in them the impression that money is worth more than sacrifice. (5) Such a scheme as this can be, in most of its details, only temporary. When all are Christians, all may acquire beautiful material surroundings, and through the beauty of God's works see the beauty of him who made them. But the day is not come yet when our neighbors do not need bread for their mouths and the Bread of Life for their souls more than we need the advantages of material prosperity.

The above discussion brings us face to face with the dilemma of the average Christian life. I never met a man who practiced a tithe of these teachings. Therefore, either they should not be taken literally, or the professed disciples of Jesus follow neither Jesus nor the teachings of Jesus. Of course the *spirit* of these teachings is the law of self-sacrificing love. But is not the spirit always more comprehensive than the letter, instead of being less so? If these teachings were literally practiced, would there not be more significance in becoming a disciple of Jesus?

BIBLICAL STUDIES AT THE GERMAN UNIVERSITIES.

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A publication which has reached its fortieth edition with the present issue is the *German University Calendar*. The book is familiar to all American students who are intending to pursue studies in Germany or who are already engaged in such work and wish to know what particular teachers and at what universities, offer instruction on those subjects in which they themselves are interested. To such inquirers, indeed, it is indispensable, for in its pages are found the professors and courses offered by each instructor in all the German and Swiss universities for the coming term.

The present fortieth edition contains this information in relation to the Winter Semester of 1891-1892. The material supplied in it may be interesting if not useful to a wider circle of Biblical students than those mentioned in the preceding paragraph. What German scholars are thinking about and lecturing upon before the students in German universities—students, too, coming from America in constantly increasing numbers—cannot but be a subject of interest and importance to thinking people in our own land. And especially is it worth while for them to know what are the biblical subjects on which the attention and discussion in these same universities are concentrated. The main currents of theological thought meet and circle round these great institutions, if, indeed, many of them do not find their starting points here. The burning questions of to-day and of to-morrow are here being propounded and considered. Such a pamphlet as this *Calendar* becomes, therefore, from this point of view, something more than a dry and unattractive collection of statistics, names and dates. A study of its contents lays bare the centres of intellectual movement. By it, if we may so speak, one may place his finger on the pulse and count the beats of the heart of German thinking. Of course it would be necessary before adequate and trustworthy generalizations respecting the trend of movement in theology and biblical study could be made, that the lectures and courses offered in the universities for more than one or two semesters should be examined and compared. Such a comparison could not fail to be instructive. But without any such comprehensive plan and apart from all generalization except such as each reader may be disposed to make for himself, we may gather from the present edition of the *Calendar* the facts concerning the biblical work to be done in German Universities during the winter term of 1891-1892.

Taking the universities one by one as they come in this *Calendar*, the professors and the work each offers, stand as follows:

1. BERLIN. (a) O. T., *Dillmann*, Old Testament critical apparatus; Introduction to the Canonical and Apocryphal Books; Genesis: *Kleinert*, Nahum, Habakkuk, Zephaniah: *Strack*, Introduction to the Canonical and Apocryphal Books; Isaiah: *Schrader*, Aramaic of Daniel and Ezra *Winckler*, O. T. passages interpreted from the Cuneiform material.

- (b) N. T., *Weiss*, The Life of Jesus; Corinthians: *Pfleiderer*, New Testament Theology and Introduction: *Harnack*, N. T. Introduction: *Kaftan*, Epist. of James: *Lommatzsch*, Synoptic Gospels: *N. Müller*, Galatians: *Plath*, Acts: *Von Soden*, Romans.
2. BONN (two faculties, catholic and evangelical). (a) O. T., *Reusch*, Introduction to the Old Testament; Messianic Prophecies: *Kaulen*, Introduction to the Old Testament: *Kamphausen*, Isaiah; Old Test. Introduction: *Meinhold*, Psalms. (b) N. T., *Langen*, Passages from the Gospels; Romans: *Felten*, Life and Teaching of Jesus according to the four Gospels: *Sicffert*, Life of Jesus: *Grafe*, First Corinthians.
 3. BRESLAU (two faculties). (a) O. T., *Raebiger*, Old Test. Introduction: *Kittel*, Isaiah; Old Test. Theology: *Scholz*, Genesis; Bibl. Archæology: *Graetz* (died in Sept.), Geography and Topography of the Holy Land. (b) N. T., *Hahn*, New Test. Introduction; Gospel of John: *Schmidt*, Life of Jesus: *Kühl*, New Test. Theology: *Friedlieb*, Life of Jesus; Synoptic Gospels: *C. J. Müller*, Gospel and Epistles of John.
 4. ERLANGEN. (a) O. T., *Köhler*, Isaiah; Genesis. (b) N. T., *Seeberg*, First Corinthians.
 5. FREIBURG (Catholic). (a) O. T., *König*, Old Test. Introduction; Bibl. Archæology. (b) N. T., *Hoberg*, Hebrews.
 6. GIESSEN. (a) O. T., *Stade*, Isaiah; Old Test. Introduction. (b) N. T. *O. Holtzmann*, Gospel of John: *Baldensperger*, New Test. Theology; Acts; Apocalypse.
 7. GOETTINGEN. (a) O. T., *H. Schultz*, Old Test. Theology: *Smend*, Old Test. Introduction; Isaiah; Jeremiah. (b) *Wiesinger*, Selected Epistles of Paul: *Häring*, Hebrews: *Bonwetsch*, Life of Jesus: *Lünemann*, Gospel of John: *J. Weiss*, New Test. Teaching: *Wrede*, Catholic Epistles; Parables of Jesus.
 8. GREIFSWALD. (a) O. T., *Baethgen*, Psalms; Old Test. Theology: *Giesebrecht*, Isaiah: *Kessler*, Hebrew Antiquities. (b) N. T., *Cremer*, the Holy Scriptures; Life of Jesus: *Schlatter*, Corinthians; New Test. Theology: *Dalmer*, Hebrews: *Schäfer*, Galatians.
 9. HALLE. (a) O. T., *Kautzsch*, History of the O. T. Text; Psalms; Old Test. Introduction: *Loofs*, Apocryphal Books of the O. T.: *Rothstein*, Lamentations and Song of Sol.; Isaiah (1-39); Old Test. Theology: *Gunkel*, Ethics and Doctrine of the O. T. Prophets: *Aug. Müller*, Proverbs. (b) N. T., *Köstlin*, First Epist. of John; Gospel of John: *Beyschlag*, Sermon on the Mount; Synoptic Gospels; First Corinthians: *E. Haupt*, History of the N. T. Canon; New Test. Theology; Romans; Sec. Corinthians: *Kähler*, First Peter; Hebrews.
 10. HEIDELBERG. (a) O. T., *Merx*, Psalms; Old Test. Theology: *Kneucker*, Isaiah. (b) N. T., *Holsten*, Mark, and the Synoptic Gospels: *Wendt*, Hebrews: *Lemma*, Corinthians.
 11. JENA. (a) O. T., *Siegfried*, Introduction to Canonical and Apocr. Books; Isaiah. (b) N. T., *Lipsius*, Galatians and Romans: *Nippold*, Life of Jesus: *Hilgenfeld*, Death and Resurrection of Jesus according to the Synoptic Gospels; Writings of John: *Schmiedel*, Epistles of James, Peter, and Jude: *Baumgarten*, Parables of Jesus.
 12. KIEL. (a) O. T., *Klostermann*, Old Test. Theology; Isaiah (1-39); O. T. Quotation in the N. T.: *Bredenkamp*, Genesis: *Hoffmann*, Selected

- Psalms ; Books of Kings. (b) N. T., *Schürer*, New Test. Theology ; Corinthians.
13. KORNIGSBERG. (a) O. T., *Sommer*, Hebrew Antiquities ; Genesis ; Psalms : *Cornill*, Daniel ; Isaiah ; Old Test. Theology : *Löhr*, the so-called priestly legislation of Exodus, Leviticus, and Numbers ; Old Test. Introduction : *Jahn*, the Songs in the Hist. Books of the O. T. (b) N. T., *Grau*, Romans ; New Test. Theology : *Link*, History of the Text and Translation of the N. T. ; Gospel of John ; Galatians.
14. LEIPZIG. (a) O. T., *Buhl*, Old Test. Introduction ; Minor Prophets : *Guthe*, Isaiah (1-39), Old Test. Theology : *Socin*, Aramaic of the O. T. ; *Delitzsch*, Cuneiform Monuments and the Old Testament. (b) N. T., *Luthardt*, Romans : *Fricke*, Galatians, Philippians. Philemon ; *Hoffmann*, Epistles of John : *Zahn*, New Test. Theology ; Gospel of John : *Gregory*, New Test. Introduction ; New Test. Text : *Schnedermann*, Corinthians.
15. MARBURG. (a) O. T., *Baudissin*. Old Test. Theology ; Selected Psalms : *Wellhausen*, the Peoples, Languages and Literatures of the Semitic Orient. (b) N. T., *Heinrici*, Romans : *Jülicher*, New Test. Introduction ; Philippians.
16. STRASSBURG. (a) O. T., *Nowack*, Genesis : *Budde*, Old Test. Introduction general and special, (b) N. T., *H. Holtzmann*, Catholic Epistles ; Apocalypse : *Spitta*, Gospel of John.
17. TUEBINGEN (two faculties). (a) O. T., *Grill*, Minor Prophets ; Old Test. Theology : *Vetter*, Old Test. Introduction ; Selections from Isaiah : *Nestle*, Books of Samuel. (b) N. T., *Buder*, New Test. Theology : First Corinthians : *Kübel*, Romans : *Belser*, Gospel of John ; Epistles of Peter.
18. WUERZBURG (Catholic). (a) O. T., *Scholz*, Ezekiel. (b) N. T., *Grimm*, Matthew ; New Test. Introduction.
19. BASEL. (a) O. T., *Orelli*, Old Test. Introduction ; Exodus ; Minor Prophets : *Duhm*, History of the Jewish State from Ezra to 70 A. D. ; Old Test. Theology ; Books of Kings ; Song of Solomon and Ecclesiastes ; Minor Prophets : *Marti*, Isaiah (40-66). (b) N. T., *Overbeck*, New Test. Introduction ; Galatians : *Schmidt*, Matthew : *Bolligér*, Romans and James : *Riggenbach*, New Test. Introduction,
20. BERNE (two faculties). (a) O. T., *Oettle*, Job ; Chronicles ; Old Test. Theology : *Herzog*, Old Test. Introduction. (b) N. T., *Steck*, Introduction to the New Test. ; Parables of Jesus ; Hebrews : *Barth*, Mark ; James and Jude : *Herzog*, the Passion History in the Gospels.
21. GENEVA. (a) O. T., *Montel*, Deutero-Isaiah ; History of Israel. (b) N. T., *Martin*, Gospel of John ; Paul's Epistles : *Porret*, Life of Jesus.
22. LAUSANNE. (a) O. T., *Vuilleumier*, Isaiah (40-66) ; Old Test. Theology ; Book of Judges. (b) N. T., *Combe*, First Corinthians ; Gospel of John ; History of the New Test. Times.
23. NEUCHATEL. (a) O. T., *Ladame*, History of Israel ; Bibl. Archæology : *Perrochet*, Old Test. Exegesis and Criticism ; Samuel ; Pentateuch. (b) N. T., *Morel*, Passion History in the Gospels ; Acts and Early Epistles of Paul ; History of Paul's Life and Work : *DuBois*, New Test. Theology.
24. ZURICH. (a) O. T., *Ryssel*, Old Test. Introduction ; Genesis ; Pentateuch Criticism : *Furrer*, History of Israel. (b) N. T., *Volkmar*, Introduction to the Old and New Test. Apocrypha ; Corinthians : *Kesselring*, Synop-

tic Gospels: *Schulthess-Rechberg*, Doctrine of Paul: *Heidenheim*, History of Jewish Interpretation and its application to the N. T.

25. DORPAT. (a) O. T., *Volck*, Psalms; Isaiah (40-66); Old Test. Introduction. (b) N. T., *Mülhan*, New Test. Introduction; Life of Jesus.
26. ROSTOCK. (a) O. T., *E. König*, Job; Genesis; Biblical Geography, Zoölogy, and Botany: *Philippi*, Aramaic Sections of the Old Test.: *Schulze*, Old Test. Theology. (b) N. T., *Nösgen*, James, Peter, John; Eschatological Passages of the N. T., especially Revelation.

These statistics suggest the question as to the relative interest in the Old and New Testaments in the German Universities. Unfortunately they do not furnish materials for a wholly satisfactory answer to the question. One fact, however, is clear. The interest in New Testament questions is strong and constant. A rough estimate of the hours per week devoted to the two Testaments gives 450 for the New and 385 for the Old Testament. One cannot help observing also how the emphasis seems to have passed away from the Pentateuch Criticism in the latter field and makes itself felt on the Gospel of John in the former. To John's writings about 68 hours per week are given, while New Testament Introduction has 50, Theology 40, Corinthians 49, Life of Jesus 40, Romans 43.

The Calendar contains also subjects for prize essays offered for competition during the present winter. It may not be without interest to give some of them here. (1) Berlin; The Influence of the Old Testament Laws concerning Purity upon the Regulations of Penance of the western church in the middle ages. (2) Giessen; What Influence did the Eschatological Views of the Apostle Paul have upon his Ethical system? (3) Greifswald; The connection of the Pauline Doctrine of Justification with the Old Testament. (4) Geneva; Exegetical Study of Luke 11: 51-18: 34. (5) Zürich; The Synonymes for Sin, Guilt, Punishment, in Biblical Hebrew. (6) Tübingen; The Investigation of the Idea of the Covenant between Jehovah and Israel with relation to its age and its significance for Old Testament Theology in view of the recent historical and literary Criticism of the Old Testament Writings.

These notes may conclude with citations from the tables of statistics as to instructors and students for the Semester or Term preceding. The number of Theological students enrolled at some of the principal Universities was as follows: Berlin, 607; Bonn, (Prot.) 125, (Cath.) 180; Breslau, (Prot.) 169, (Cath.) 204; Erlangen, 312; Göttingen, 210; Greifswald, 281; Halle, 650; Leipzig, 548; Tübingen (Prot.) 417, (Cath.) 168; Dorpat, 271.

The Founding of the Christian Church.

An Inductive Study of the Primitive Era, 30-100 A. D.

IN FIFTY LESSONS.

PREPARED BY CLYDE W. VOTAW, CHICAGO, ILLS.

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LITERATURE OF THE COURSE.

NOTE.—The Outline or framework of this Course was published in the December number of the *STUDENT*, pp. 353-357.

Only the books most serviceable for this Course need be mentioned. Prices given are list prices, which can generally be discounted from ten to twenty-five per cent. The books can be obtained through any bookseller or publishing house.

I. Commentaries on Acts. The best large works are those of *Gloag* (Clarks, 2 vols., \$8.40), and *Meyer* (Funk & Wagnalls, \$2.00). The best small works are the *Cambridge Bible on Acts*, \$1.10, and the *International Revision Commentary on Acts* (Scribners, \$1.25). Others of high value are by Hackett (\$2.00), and Abbott (\$1.75). A score of others are more or less useful.

II. Histories of the Period. The most important are those of *Neander*, *Planting and Training of the Christian Church* (Bohn ed., 2 vols., \$2.80), and *Schaff*, *History of the Christian Church*, Vol. I. (Scribners, \$4.00). Others of high value are by *Duff*, *The Early Church* (Clarks, \$4.50), *Baumgarten*, *The Apostolic History* (Clarks, 3 vols., \$9.00), *Leckler*, *Apostolic and Post-Apostolic Times* (Clarks, 2 vols., \$6.00).

III. Biographies of Paul. The best large works are those of *Conybeare and Howson* (Longmans, \$2.25; Scribners, \$3.00), and *Farrar* (Dutton, \$2.00). The best small works are by *Stalker* (Clarks, 60c.), and *Iverach* (Randolph, \$1.00). There are many others of considerable interest and value.

IV. Introductions. The best large Introduction to the New Testament Literature is that by *Weiss* (Funk & Wagnalls, 2 vols., \$4.00). Second to this is the work of *Salmon* (Scribners, \$3.50). The best small Introduction is that of *Dods* (Whittaker, 75c.) Excellent also are those of *Farrar*, *Message of the Books* (Dutton, \$3.50), and *Hyde*, *New Testament Introduction* (Revell, \$1.00). A new work of first importance by *Salmond* is soon to be published.

V. Special Treatises. Concerning particular portions or aspects of the history, the best books are: *Fisher*, *Beginnings of Christianity* (Scribners, \$2.50); *Farrar*, *Early Days of Christianity* (Cassell, 75c.); *Paley*, *Horæ Paulinæ* (75c.) Others of value are: *Stokes*, *Acts of the Apostles*, Vol. I. (Armstrongs, \$1.50); *Vaughan*, *Church of the First Days* (Macmillan, \$2.75); *Matheson*, *Spiritual Development of St. Paul* (Randolph, \$1.75); *Bernard*, *Progress of Doctrine in the New Testament* (Carters, \$1.25). Most important also are the articles in the following: *Smith's Bible Dictionary*, *Encyclopedia Britannica*, 9th ed., and *Sunday School Times*, Vols. XXV.-XXVII. (1883-5).

VI. Works on the Epistles. Three classes: (1) Introductions, as above, also in works of *Neander*, *Conybeare and Howson*, *Farrar*, and in *Bible Dictionary* and *Encyc. Britannica*. Fine Introductions to the Epistles by *Gloag* (Clarks, 3 vols., \$11.50); also *Godet*, *Studies in the Epistles* (Dutton, \$2.00). (2) Serial Commentaries, covering all the Epistles. The best large work is that of *Meyer* (Funk and Wagnalls); the best small works are the *Cambridge Bible*, the *International Revision Commentary*, *Ellicott's Handy Commentary*. Midway, and of high value, is the *Expositor's Bible*. Other good serials are the *Pulpit Commentary*, the *Bible Commentary*, and *Lange's Commentary*. (3) Special commentaries on particular epistles, of first value, are by *Beet*, *Delitzsch*, *Ellicott*, *Godet*, *Lightfoot*, *Westcott*, and others, which will be discussed in connection with the later treatment of the Epistles.

VII. The Student's Equipment. The student should at the least provide himself with the *Cambridge Bible on Acts*, *Dods' Introduction* and *Stalker's Life of Paul*: total, \$2.45. Much better would it be to have *Gloag's Commentary*, *Weiss' Introduction*, and *Conybeare and Howson's Life of Paul*: total, \$15.40. To these might well be added: *Neander's Planting and Training of the Christian Church*, and *Fisher's Beginnings of Christianity*. Then *Gloag's Introductions to the Epistles*, *Cambridge Bible on all the Epistles*, *Schaff's History of the Christian Church*, Vol. I. These are the most important and useful works for the Course. Bible Clubs and Sunday Schools should provide a library of these books for the use of their members. Pastors will gladly arrange so that individuals can have access to their books. Use books by all means, after thorough study of the Scripture itself.

PRELIMINARY SUGGESTIONS.

1. Aim and Spirit. The aim of this study is intensely practical; the knowledge sought is not to be sought for its own sake, but that Christianity may to-day be better understood and practiced after seeing it as it was understood and practiced by the first Christians. The spirit to be maintained in the study is that of reverence, docility, candor, scholarly investigation, with patience and determination to complete the work begun.

2. Amount of Time. The Course, which consists of fifty studies, extends over two years, and is in two parts. (This makes them parallel with the New Testament International S. S. Lessons of 1892-3.) Each study, therefore, will be given two weeks. The student in the simpler Progressive Grade should not be satisfied with less than ten hours (that is, forty minutes each day) upon each Study. For the Advanced Grade fifteen hours (an hour a day) would be desirable. In both grades a much larger amount of time would be very profitably spent. Let each student set aside and consecrate a certain portion of his day to this work.

3. Manner of Pursuit. The Studies are adapted to the use of individuals, Bible Classes, Bible Clubs, Teachers' Meetings, Young Peoples' Meetings, Normal Classes, Y. M. C. A. Classes, etc. Four ways of pursuing the Course are possible for the student: (1) As a regular correspondence student of the *American Institute of Sacred Literature*, in which case he will have the skilled assistance and instruction of the *Institute* at every step of the Course. (2) As a member of a Bible Club, whose leader will be in closest connection with the *Institute*, and furnish to all its direction and assistance. (3) As one of a class or organization, using the published Studies as the basis of their work, but pursuing it independently. (4) As a private student, taking the Course alone and working it out without further direction or help. But the student is recommended to avail himself, if possible, of either the first or second method, as being the most satisfactory and profitable.

4. Record of Work. One-half of the usefulness of this Course will be lost if the student fail to keep a clear, systematized record of the information and results attained. These may be kept: (a) In one or more note-books, carefully classified; (b) on uniform blank sheets which can afterward be arranged and bound. Each step of each Study will furnish material to be recorded: (1) First Step: Facts (a) The transcript of each passage, in the student's own language, kept in exact order, will reproduce the whole Books of Acts in the student's own words—a most valuable piece of work. (b) An analysis, or table of contents, of the Acts to be kept, containing the Scripture divisions, sub-divisions, and paragraphs, with their respective headings. (2) Second Step: Explanations. Preserved: (a) In a note-book, under the respective texts; or (b) upon the blank sheets, the Scripture passage being cut from small cheap Testaments, and glued to the left of the page, while the words explained are underscored, the explanation being written opposite each to the right. (3) Third Step: Topics. The discussion preserved: (a) In a note-book, under the respective texts. (b) On the blank pages below the respective passage and explanations.

(4) Fourth Step: Observations. Preserve additional ones: (a) Upon the margin of the lesson leaf; or (b) in a note-book or upon blank sheet, properly arranged. (5) Fifth Step: Summary. All facts, teachings and truth gleaned, must be classified and stored away under appropriate headings, in note-book or upon blank sheets. The Summary must be a complete view of the history, development and teaching of the Christian Church during this period. (6) Sixth Step: Teachings. To be treated as Observations above.

5. Abbreviations. A. V.—version of 1611. R. V.—version of 1881. Ch.—chapter. V.—verse. Vs.—verses. Chapter nos. in bold face, verse nos. in light face, thus: 18: 27. 23f.—ch. or v. 22 and 23. 22ff.—ch. or v. 22, 23 and 24. 22sq.—ch. or v. 22 and those following indefinitely. 22a, 22b, 22c—v. 22, first clause, second clause, third clause respectively. Commentaries always referred to by author's name *in loc.*, i. e. under each specific text. Other books by author's name, vol. and page, thus: Neander, II, 97, of edition named in the table of literature preceding. *Italics* are not used for emphasis.

Course and Chronology of the Christian Church, 30-100 A. D.

PREPARED FOR BIBLE CLASS USE BY C. W. VOTAW.

IN ALL THE KNOWN WORLD.	IN ROME, AND POSSIBLY SPAIN.	IN ALL GREECE.	IN ASIA MINOR.	IN PALESTINE.	IN JERU- SALEM.	A. D. 30	DAY OF PENTECOST. MAY 28, ETC.
						31	Rapid Growth. Community of Goods.
						32	INAUGURATION OF DEACONS.
						33	Miracle-working, Growth, Persecution.
						34	PREACHING, TRIAL AND MARTYRDOM OF STEPHEN.
						A. D. 35	CONVERSION OF PAUL.
						36	MISSION WORK IN SAMARIA AND ELSEWHERE.
						37	Arabian Sojourn of Paul.
						38	Office of Elder Established, exact Time uncertain.
						39	Paul's First Visit to Jerusalem since Conversion.
						A. D. 40	PETER'S MISSIONARY TOUR AMONG THE PALESTINIAN CHURCHES.
						41	PETER AND CORNELIUS. UNIVERSALITY OF THE GOSPEL RECOGNIZED.
						42	Church increasing and spreading rapidly.
						43	ESTABLISHMENT OF THE ANTIOCH CHURCH.
						44	Paul's Work at Antioch. Rise of the term "Christians."
						45	Martyrdom of James. Death of Herod. Barnabas and Paul at Jerusalem.
						A. D. 45	PAUL'S FIRST EVANGELIZING TOUR.
						46	Paul's Precedence. Churches Founded in Cyprus and South-east Asia Minor.
						47	No record of events here. Paul's Tour may have lasted longer, and the Jerusalem Conference may have taken place as early as 50.
					48		
					49		
						A. D. 50	THE CONFERENCE AT JERUSALEM.
						51	PAUL'S SECOND EVANGELIZING TOUR. Re-visitations in Asia Minor. 18 mos. in Corinth.
					52	I. and II. Thessalonians written from Corinth.	
						53	
						54	
						A. D. 55	PAUL'S THIRD EVANGELIZING TOUR. Re-visitations in Asia Minor. Nearly 3 years at Ephesus.
						56	Galatians and I. Corinthians written from Ephesus.
						57	Re-visitations in Macedonia. II. Corinthians written from there.
						58	Romans written at Corinth. Fifth Visit to Jerusalem. Arrest at Pentecost.
						59	
						A. D. 60	TRIPLE TRIAL OF PAUL AND THE CAESAREAN IMPRISONMENT.
						61	Colossians, Philemon, Ephesians, perhaps written at this time from Caesarea.
						62	Voyage to Rome. Shipwreck. Winter at Melita.
						63	PAUL'S FIRST ROMAN IMPRISONMENT.
						64	Phillipians written.
						65	Epistles of James, Peter and Jude of uncertain date, perhaps about this time.
						A. D. 65	PERIOD OF PAUL'S RELEASE.
						66	Visit to Greece, Asia, and possibly Spain.
						67	I. Timothy and Titus written, place uncertain. Hebrews written about this time.
						68	SECOND IMPRISONMENT AND EXECUTION. Revelation of John written.
						69	II. Timothy written during the Second Imprisonment.
						70	Jewish War in Progress since 66.
						A. D. 70	FALL OF JERUSALEM—DESTRUCTION OF THE TEMPLE.
						72	Many hold that the Synoptic Gospels were written or received their present form during these ten years. Also the Book of Acts then written.
					74		
					76		
					78		
					80		
					82		
						A. D. 80	JOHANNINE EPISTLES, I., II. AND III. JOHN, WRITTEN ABOUT THIS TIME FROM ASIA MINOR.
						84	
						86	
						88	
						A. D. 90	THE GOSPEL BY JOHN WRITTEN ABOUT THIS TIME FROM EPHESUS.
						92	Death of the Apostle John about this time.
						94	
						96	
						98	
						A. D. 100	CLOSE OF THE PRIMITIVE APOSTOLIC ERA.

The Chronology at some points is conjectural. See table of variations in Meyer's Com. and Farrar's Life of Paul. The Chronology here presented is that adopted by Meyer, Weiss, Farrar, et al. An attempt has been made to show roughly the relative importance of events by the relative sizes of type.

STUDY I.

SEC. 1. THE HISTORICAL RECORDS TO BE USED.

I. THE ACTS OF THE APOSTLES.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 9-39; (2) Bible Dictionary, art. Acts; (3) Dods' N. T. Introduction, pp. 63-75; (4) *Encyc. Britannica*, art. Acts, by Prin. J. Donaldson; (5) *Fisher's Beginnings of Christianity*, pp. 200-317, the Book of Acts; (6) Weiss' N. T. Introduction, Vol. II., pp. 314-355; (7) *Lindsay's Comty. on Acts*, Vol. I., pp. 11-34; (8) *Meyer's Comty. on Acts*, pp. 1-13; (9) *Gloag's Comty. on Acts*, Vol. I., pp. 1-33.

FIRST STEP: CONTENTS.

1. Read through the Book of Acts carefully at one sitting (sixty to ninety minutes), to obtain a connected, comprehensive view of the entire writing.
2. Read the Book a second time, noting any natural divisions into which the material falls; for instance, chs. 1-12, Peter the chief figure; chs. 13-28, Paul the chief figure. Or, chs. 1-7, the Church in Jerusalem; chs. 8-15, the Church in Palestine and Syria; chs. 16-20, the Church in Asia and Europe; chs. 21-28, Paul's Imprisonment.
3. *Upon the basis of the divisions chosen, make out a tentative analysis of the Book. Use the Revised Version. Note under each division heading the main topic or topics treated in each chapter (or paragraph, if you have time to go into such detail), and put with each its proper reference. (See Preliminary Suggestions.) This synopsis will be indispensable to the highest success in the further study.*
4. Make out a tentative list, in the order of their importance, of the twelve Christian workers most prominent in the Acts. How many of these were original Apostles, and whence came the others?
5. *Consider the title of the Book, "Acts of the Apostles:" (a) Decide whether, for the contents of the Book, this title is too comprehensive, or too limited, or both. (b) Word a title that will exactly represent the contents. (c) How came the present title to be as it is?*

SECOND STEP: PURPOSE.

1. From your examination of the Book of Acts, state: (a) Your conception of it as an historical writing. (b) Of what, exactly, it is a history. (c) Some of its chief characteristics and peculiarities.
2. *As to its contents, consider: (a) How it came about that years so full of important events and developments were so scantily recorded. (b) As far as you can judge, has the author told all that he could ascertain, or did he from a large mass of material make a selection? (c) If the latter, what was the purpose, and what the principles, of his selection?*

(Study I.)

3. *Compute roughly the proportion in the Acts of three historic elements: (a) The narrative of events. (b) The record of speeches and sermons. (c) Direct doctrinal teaching.*
4. *What, as you understand them, were the chief purposes of the author in preparing the Book of Acts? If possible, unify these into one comprehensive, supreme purpose.*

THIRD STEP: COMPOSITION.

1. *Date—When was the Book of Acts written? Consider: (a) The period of time which it covers. (b) The year in which it stops, cf. Acts 28:30. (c) The abruptness of its close. (d) Its relation of subsequence to the third Gospel. (e) The bearing of the authorship on the date. (f) The familiarity of the author with contemporary history and circumstantial details. (g) Absence of reference to the destruction of Jerusalem. (h) Or to the Pauline epistles. (i) Or to the heresies of the latter part of the first century. (j) Is 66 A. D., or thereabout, a time which best accords with all the facts and conditions, for the composition of Acts? (k) State the arguments which favor a later date, 80 A. D., or thereabout.*
2. *Place—Where was the Book written? (a) Is there certain evidence? (b) How is this question connected with that of authorship? (c) Any light from the fact that it was addressed to Theophilus? (d) Does the Book impress one as belonging to a Gentile atmosphere? (e) If Luke was the author, where was it probably prepared (cf. Phile. 24, 2 Tim. 4:11), in Italy, Greece, or Asia Minor?*
3. *Destination—For whom was the Book written? (a) Why addressed to Theophilus? (b) Was it only for him? (c) Was it mainly for him? (d) Is there anything to indicate that it was for a particular church or section? (e) What characteristics of the Book give the impression that it was for the whole Church of his own and of later years?*

FOURTH STEP: AUTHORSHIP.

1. *Who is generally understood to be the author of the Acts? What other Book did he write? Give all the arguments, in the order of their value, which support his authorship of the Acts: (a) Its relation to the third Gospel, incontestably by him. (b) The "we" passages, in which the writer is manifestly of the apostolic company, and the probabilities all point to Luke, cf. Acts 16:8ff; 20:5f; 27:1. (c) The usage and testimony of the early Church Fathers. (d) References to Luke in the epistles which show that he was closely related to Paul in his work (Col. 4:14; Phile. 24; 2 Tim. 4:11). (e) The integrity of the Book. (f) The medical phraseology (cf. Acts 3:7; 12:23; 13:11; 28:8), which suggest a physician as author, which Luke was (Col. 4:11).*
2. *Can any considerable evidence be adduced that another than Luke, e. g. Timothy, Silas, Titus, was the author of the Acts?*
3. *Where there is no good reason for denying that a writing is authentic history, just how important is the question of authorship? Supposing the author of the Acts were unknown, would the value and*
(Study I.)

authority of the Book be lessened? If so, how, and why? What bearing has this decision upon the problem of authorship regarding other books of the Bible?

FIFTH STEP: SOURCES.

Consider three sources from which Luke drew his material for the Book of Acts:—

1. Written documents, similar to those which he had before him in preparing the Third Gospel (Lk. 1:1). These, as is apparent from the Hebraized style, were the basis of the early portion of Acts, with which period he was not himself connected, directly or indirectly. *Were these documents merely strung together, or were they properly worked over for the author's purpose? What evidence from similarity of style through the Book?*
2. Oral testimony, source of the middle and a little of the latter portion of the Book, gained particularly from Paul, also from others, e. g. Philip at Cæsarea (Acts 21:8f).
3. Personal observation and knowledge, from which chs. 16, 20, 21, 27, 28, and perhaps 22-26 were written, indicated by fulness of account and by first personal pronoun.

SIXTH STEP: STYLE.

1. Consider the leading characteristics of Luke's style as a writer, as seen from the Gospel and the chapters of Acts for which he was his own source, e. g. smoothness of his Greek, his theoretical manner, his graphic description, his tendency to hyperbole, his use of technical terms, his peculiarities of vocabulary, and so forth.
2. Consider the leading characteristics of his style as an historian, e. g., faithfulness to details; verisimilitude of the speeches; large information as to the history he treats, fine historic sense in his selection and arrangement of facts, and in his supreme purpose for composing the historic work.

(Study I.)

STUDY II.

II. THE EPISTLES AND REVELATION.

BIBLIOGRAPHY.—(1) Teachers' Editions of the Bible. Appendix giving brief, valuable synoptical view of all the Epistles (Oxford ed., pp. 47-50); (2) Bible Dictionary, article on each Epistle; (3) Hyde's *N. T. Introduction*, pp. 60-110; (4) Dods' *N. T. Introduction*, pp. 76-247; (5) *Encyc. Britannica*, article on each Epistle; (6) *Fuller treatment of all the Epistles in Weiss' N. T. Introduction*, in *Conybeare & Howson's Life and Epistles of St. Paul*, in *Neander's Planting and Training of Christianity*, in *Farrar's Life of Paul and Early Days of Christianity*; (7) *Complete treatment in commentaries on individual books.* (See *Literature of the Course*).

(Study II.)

FIRST STEP: NUMBER AND ORDER.

1. Make a complete list of the New Testament Epistles, in the order in which they come. (a) How many are there in all? (b) Which are the longest ones, which the shortest? (c) *About what is the average length, in number of pages?*
2. Consider whether the Revelation might fitly be classed with the Epistles. (a) *What is the purpose and what are the characteristics of a "catholic" epistle, so-called?* (b) *In what respects does the Revelation coincide with these?* (c) *Was the Revelation given and recorded as an inspiration to hope and perseverance on the part of the Christians in the time of their severest persecution by the Roman power?* (d) *Is it then proper to treat the Revelation as essentially a catholic epistle, though of course with a substance and character all its own?* (e) *So considering it, how many epistles in all?*
3. Classify the Epistles under three heads: (a) Those addressed to particular churches, e. g. Romans. (b) Those addressed to the Church at large, e. g. Hebrews. (c) Those addressed to individuals, e. g. Philemon.
4. Observe carefully the order in which the Epistles are arranged in the New Testament. (a) *Discover if possible the reasons for the present order: is it chronological, or logical, or according to the importance of each, or accidental, or what?* (b) *Since the canon began to form, what different arrangements have been used, and why?* (c) *Compare the arrangement adopted by Westcott and Hort in their Greek Testament, and discuss it.*

SECOND STEP: AUTHORS.

1. Classify the Epistles of the New Testament according to their various authors: (a) How many, and which, were written by Paul? (b) By James? (c) By Peter? (d) By John? (e) By Jude? (f) *By unascertained writers?*
2. Consider these authors collectively. (a) How many, and which of them, belonged to the original Twelve? (b) Which of them were own brothers of Jesus (cf. Matt. 13:55; Mk. 6:3)? (c) Give a brief biography of each author individually, showing his relation to the Church and his fitness for writing to the Christians. (d) *Who are suggested as possible authors of the Epistle to the Hebrews?* (e) *What is the origin and value of the superscription in our English Bibles which attributes the Epistle to Paul?* (f) *Consider as far as it may be profitable and interesting, the arguments which favor the Pauline authorship; those which indicate Apollos as writer of it.*

THIRD STEP: GROUPS.

With the general knowledge which you already have of the epistles, freshened by rereading as many of them as practicable, and with the information obtained from the helps to this study, proceed as follows:—

1. Group all the Epistles (exclusive now of the Revelation) into two classes: (1) The Paulines—13. (2) The non-Paulines—8. (a) *What are some*
- (Study II.)

of the distinguishing features of the Pauline class? (b) Of the non-Pauline class?

2. Consider a subdivision of the Pauline class. (a) 1 and 2 Thess., discussing the Second Advent. (b) Gal., 1 and 2 Cor., Rom., discussing the Way of Salvation. (c) Col., Phile., Eph., Phil., discussing the Person of Christ. (d) 1 and 2 Tim., Tit., discussing Pastoral Duties. Observe that this is both a chronological and a logical grouping. Try to grasp it fully.
3. Subdivide the eight non-Pauline Epistles into two groups—the Major and the Minor (more important, less important). (a) Major—Heb., Jas., 1 Pet., 1 Jno. (b) Minor—2 Pet., 2 and 3 Jno., Jude. Make a careful comparative study as may be practicable of the writings of the three men—James, Peter and John. Determine the characteristics of each as author.

FOURTH STEP: PURPOSE AND CHARACTERISTICS.

1. The Purpose. (a) Generally speaking, what was the purpose that the several authors had in mind in writing their Epistles? (b) Besides an immediate purpose to make their influence felt in their absence, was there a further purpose to perpetuate for the Church the phases of practical and doctrinal Christian truth which they had worked out, e. g. Romans, James, *et al.* (c) What was the relation of written to oral teaching at that time? (d) How would the rapid spread of Christianity, the difficulties of travel, and the scarcity of able teachers, tend to induce written instruction? (e) *Are we to suppose that all the epistles which were written for the primitive Christians have come down to us? Why were not more written and preserved?*
2. Consider, and as far as possible illustrate, the following characteristics of the Epistles as a whole. (a) They are veritable letters, written under special circumstances to meet special needs. (b) They set forth applied Christianity in the concrete; not an abstract system of theology or Christian doctrine. (c) Each is interpenetrated with the personality of its author, e. g. how largely our knowledge of Paul and James come from, their epistles. (d) *Certain principles of practice they enjoin are now obsolete, e. g. 1 Cor. II: 3-16; 14: 34f., and the return of fugitive slaves (Phile.)* (e) *They vary largely in their value for practical Christian use.* (f) They were exceedingly influential in the primitive Church, as now they are.

FIFTH STEP: COMPOSITION.

1. From the chronological chart, learn the date at which each of the Epistles was written, getting firmly in mind their chronological relation to each other. *Where dates are in dispute, consider the arguments for others than those given.*
2. Ascertain, where possible, the place from which each epistle was written and sent out. *In the case of some of the Pauline epistles it may even be known who carried and delivered them.*
3. Learn to whom each epistle was written, and the particular occasion for writing.

(Study II.)

4. *Observe carefully the close association of the Pauline epistles with the historical events of his life. Illustrate from 1 and 2 Thessalonians and Philippians.*
5. *Consider the language in which the Epistles were composed, and the literary style of the several authors?*
6. *Examine, as you may have time, the question of canonicity as it concerns the Epistles.*

SIXTH STEP: THEMES.

From your general knowledge, and such study as is now possible, make out a list of the main themes of Christian instruction which are presented in the Epistles. Classify them in your own way, or as follows:—

1. Christian Doctrine. Concerning: (a) The Second Advent. (b) The way of salvation. (c) The resurrection. (d) The person of Christ. (e) The relation of Christianity to Judaism. (f) The relation of Christianity to Paganism, etc., etc.
2. Christian Practice. Concerning the duty of the Christians: (a) Toward God: faith, dependence, service, etc. (b) Toward the world: separateness, evangelism, etc. (c) Toward each other: love, charity, assistance, etc. (d) Each toward himself: purity, uprightness, industry, soberness, etc.

(Study II.)

STUDY III.

SEC. 2. GENERAL SURVEY OF THE COURSE.

BIBLIOGRAPHY.—(1) Fisher's *History of the Christian Church*, pp. 7-44, *The Apostolic Age*; (2) *The Beginnings of Christianity* (same author), pp. 546-580, *Christianity in the First Century*; also pp. 469-505, *Separation of Church from Temple*, and pp. 506-545, *Spread of Christianity in the Apostolic Age*; (3) *Encyc. Britannica*, art. *Christianity*, by Prof. T. M. Lindsay; (4) *McClintock and Strong's Cyclopædia* (also *Bible Dict.*) art. *Apostolic Age*.

FIRST STEP: USE OF THE HISTORICAL RECORDS.

How shall the two sources of historical material for this study be used: (a) Each account individually. (b) The two accounts in their relation to each other.

1. Consider the character of the material given by the Acts as compared with that given by the Epistles. (a) What proportion of the contents of the Acts is narrative (circumstantial), and what proportion is doctrine (direct instruction of whatever sort)? (b) What are the corresponding proportions in the contents of the Epistles?
2. Formulate: (a) Some statement which will express the relation of the Acts' history to that given by the Epistles: e. g., the Acts record the external history (the outward conditions, relations, and circumstances), while the Epistles record the internal characteristics of the life, growth,

(Study III.)

- and teaching of the Christian Church. (b) *The reasons for these two essentially different aspects of the history, considering that the Epistles helped make the history, while the Acts only record it.*
3. *Having in mind the authorship, time and circumstances of composition of the Epistles, as compared with the Acts, which source should occupy the first place of authority in matters of harmonization, and state reasons why.*
 4. Think out carefully several principles which are to be constantly applied in the conjoined use of the historical material given by the Acts and by the Epistles.

SECOND STEP: TIME SURVEY.

1. Make a thorough study of the preceding Chronological Chart, noticing carefully: (a) Every event. (b) Its date. (c) Its chronological relations to other events. (d) Its logical relations to other events. (e) Its relative importance as compared with them (roughly shown by size of type). (f) The position and significance of each event relative to the whole era of history as a unit.
2. Photograph the Chart upon the mind, if possible, and memorize the dates of the following events: (a) The beginning; and (b) The close of this primitive era of the Christian Church. (c) The Martyrdom of Stephen. (d) The Conversion of Saul. (e) Reception of Cornelius. (f) Paul's First Evangelizing Tour. (g) The Jerusalem Conference. (h) Paul's second Evangelizing Tour. (i) Paul's Third Evangelizing Tour. (j) Paul's Roman Imprisonment. (k) The Fall of Jerusalem. (l) The Death of the Apostle John. Twelve dates in all; hold them permanently in mind.
3. *If desired, a study of the chronology may be made. In general it is very clearly fixed, but in detail it is uncertain, and variations of a few years as to the time of nearly all the events are common: e. g. The Jerusalem Conference is placed at 50, or 51, or 52, by different calculators. The passages which furnish the basis of calculation, together with the side-lights from contemporary history and the arguments for the various chronologies maintained, will be found presented in any commentary on Acts or Life of Paul. See especially Meyer's Comly., pp. 13-22, Hackett's Comly., pp. 20-25, Conybeare and Howson's Life and Epistles of St. Paul, Appendix I.-III., pp. 821-838.*

THIRD STEP: GEOGRAPHICAL SURVEY.

The geography of the Primitive Church history is a prominent and interesting feature. The Book of Acts is framed upon the geographical extension of Christianity, a fact which it is important to keep in view.

1. Observe, on the extreme left of the Chronological Chart, the five distinct steps of geographical progression represented. Study this carefully, noting: (a) The dates over which each step extends. (b) The circumstances attending each advance. (c) The rapid expansion of Christianity from the Holy City, Jerusalem, until it takes possession of the whole civilized world.

(Study III.)

2. Sketch a map of Asia and Europe, on which pictorially represent this spread of Christianity by five concentric circles (Jerusalem centre), numbered according to the steps of extension.
3. *With the aid of the Chart and Outline, go through the Book of Acts, marking: (a) How this geographical expansion constitutes the frame-work of the Book. (b) The points in the Book at which each advance is made into a wider territory.*
4. *Read, if possible, Prof. Fisher's chapter on the Spread of Christianity in the Apostolic Age. (See Bibliography above.)*

FOURTH STEP: ANALYSIS OF THE ERA.

We are endeavoring to grasp the frame-work of the Primitive Era of the Christian Church, and to get a bird's-eye view. Having taken the chronological and geographical surveys, the next step is a logical survey.

1. Learn the four divisions of this Primitive Era, and the portion of the Acts, with the several Epistles, which treat of each one.
2. Study the Outline until you can see clearly just the ground that is to be traversed, and are satisfied that you can fit the details, as you come to them, into their proper places, and in their right perspective.
3. *Endeavor to understand the principles upon which this analysis of the Era has been made. Does it reach the fundamental facts and truths of the history? If not, wherein does it fail?*

FIFTH STEP: MAIN THEMES TO BE INVESTIGATED.

After careful deliberation, make out a list of subjects which you think ought to be discussed, and in which you are interested, concerning the Primitive Christian Church. Some of them may be these:—

1. The condition of the Pagan world which Christianity was about to conquer.
2. The leading Christian workers, and the conceptions which they had of the Gospel.
3. The relation of the Church to the ecclesiastical and civil powers, and to the common people.
4. The form of Church organization, as it was at first, and as it developed during the era.
5. The rites and services of the Church.
6. Christian teaching and preaching, and their developments.
7. The relations of the Christians to one another.
8. The individual lives of the Christians, as affected by the Gospel.
9. The growth of the Church, its increase of numbers, extent and strength.
10. The difficulties which the Church had to meet and overcome.
11. The evidences of God's continual presence with Church.
12. The significance in history of this Primitive Christian Church, and its teaching to us as individual and organized Christians.

Let as many more themes as possible be added, and let the student take up this study with the resolution and expectation that these questions shall be answered.

(Study III.)

SIXTH STEP: THE METHOD.

1. To traverse the ground discovered by this general survey will be no small or light undertaking. But courage and enthusiasm should only mount the higher. The study will be of incalculable interest and benefit, for it will inspire to the right understanding, the living and the spreading of Christianity. This intensely practical aim is essential.
2. The inductive treatment given the history will be seen to contemplate :
(a) The individual facts which make up the history. (b) The accurate and complete understanding of these facts. (c) The facts in all their relations, so organizing all the material that the historical period may be viewed in its true unity and perspective. (d) The vital lessons of belief and practice which the history contains for men to-day.
3. The student should enter into the full spirit and purpose of the Course, with a willingness for long, patient, faithful work, and with a sincere, consecrated determination to comprehend and to religiously experience the first years of Christianity, when it was implanting itself and taking possession of the world.

(Study III.)

Biblical Work and Workers.

Canon T. K. Cheyne, the author of so many recent works in Biblical lines, is said to be engaged upon a new book which will discuss "The Religious Uses of Criticism." Rev. W. E. Addis is preparing a new translation of the Hexateuch, which will be issued within a few months.

A new religious magazine, entitled *The Thinker*, is to begin its appearance the first of January. It is to be published by Jas. Nisbet and Co., London, a monthly of ninety-six pages, at a shilling a number. *The Homiletic* and *Theological Magazines* are to be absorbed by the new publication. Its aim will be to reflect the current religious thought of all countries, whether it be expository, Biblical, theological, literary, scientific, homiletical. The English, German, Dutch, French, Russian and American religious literature is to be reviewed. And in addition to this synopsis of current thought, it is the purpose of the magazine to make some contributions of its own. The list of contributors announced gives promise that the monthly contents will be of large interest and value. The early issues will contain papers on the Inspiration of Holy Scriptures, the Higher Criticism, and on the Bampton Lecture of Mr. Gore.

Prof. Llewelyn J. Evans, D. D., LL. D., whose portrait and biography were contained in the *STUDENT* for December, has decided to accept his call to the chair of Hebrew and Old Testament Exegesis in the Welsh Calvinistic Theological College at Bala, North Wales. It was in the village of Trenddyn, near Wold, that he was born in 1833. He thus returns to his early home, which he left at about the age of twenty, and to the field in which his grandfather was for a long time a leader of religious thought. That which Wales gains by Prof. Evans' removal, the Lane Seminary at Cincinnati, Ohio, loses. He was the senior member of that Faculty, having been a professor in the institution for more than twenty years. He returns now to the teaching of the Old Testament, which was the work of his first years in the Lane professorship.

Much of interest and usefulness is promised by a series of Sunday evening lectures recently begun in the Church of the Covenant, New York City, the arrangements for which were planned by its pastor, Rev. J. H. McIlvaine, D. D. Some of the topics to be treated are: The Bible in its Relation to Human Progress, The Reason, The Church, Inspiration, Theology, Civilization, History, English Literature and Higher Criticism, The Origin and Transmission of the Books of the Bible, etc. Among the speakers who are to treat these subjects are Profs. Briggs, Vincent and Brown, of Union Theological Seminary, and Rev. Drs. E. B. Coe, A. J. F. Behrends and J. M. Ludlow.

The first of the valuable series of papers by Prof. W. Sanday, D. D., of Oxford, setting forth "The Present Position of the Johannean Question," appeared in the November number of the *Expositor*. It was entitled "The

Tendency of Recent Criticism," and approached the problem from the side of the concessions made by the so-called critical school, calling attention to the fact that many writers who deny the Johannean authorship of the Gospel are coming more and more to admit that the Apostle had some direct or indirect connection with the work. And the two schools are being brought still closer together by the larger and somewhat significant concessions of the conservatives regarding the Discourses of the Gospel, and the modifications to which they were subject in transmission. This article is to be followed in turn by five others, with the following subjects: (2) The External Evidence; (3) The Relation of the Fourth Gospel to the Synoptics; (4) and (5), The Author; (6) Partition and Derivation Theories. Upon this problem Prof. Sanday is authority in England and America, and his words will be carefully read and weighed.

We are not accustomed to thinking of Greek as a modern, living language, used at the present time as the common speech of a nation. Yet it is so, and without material deviation, though with many minor changes, from the classic Greek of over two thousand years ago. This fact is brought to mind afresh by the receipt of a copy of a paper recently started in Athens, of which Dr. Xenophon P. Moschow is the editor. Realizing the prevailing dearth of evangelical literature in Greece, he adopted this means of spreading the great truths of Christianity among his countrymen; for he is himself a native Greek, who studied theology in Scotland, and took a doctor's degree in philosophy at the University of Athens. The paper, entitled *Christian Meditations*, is published weekly, at a subscription price of \$1.25 per annum. The contents of the paper are somewhat after the manner of sermons, distinctly evangelical and practical. The Greek in which they are written is simple, graceful, and with few departures from the ancient models, the language of Plato and Paul. Indeed, they are pronounced to be admirable specimens of modern Greek, striking the happy mean between, on the one hand, the affected Attic style cultivated by some of the present day Greeks, and on the other hand, the very modern colloquial style current in the newspapers. Would it not be an excellent thing, both interesting and profitable, for Bible students who are studying New Testament Greek, and for those who are somewhat familiar with it, to subscribe for Dr. Moschow's paper, and further their knowledge as well as their enthusiasm for the language by reading it? The Greek is simple but pure, the thought of the contents is modern and familiar, so that one would have little difficulty in translation. Perhaps, too, by some such process we could rid ourselves of the disagreeable feeling that the Greek is a "dead" language. That would be a victory.

The Philadelphia Local Board of the *American Institute of Sacred Literature*, in affiliation with the American Society for the Extension of University Teaching has arranged the following courses in "Biblics" for the present season: (a) In Hebrew, an elementary course of twenty-four lessons by Prof. Morris Jastrow, Jr., of the University of Penn. An advanced course of twenty lessons by Prof. L. W. Batten, of the Prot. Epis. Divinity School. (b) In New Testament Greek, an elementary course of thirty lessons by Prof. S. R. Gifford of Haverford College. An advanced course of twenty lessons by Prof. E. P. Gould, of the Prot. Epis. Divinity School. To each of these language courses the fee is five dollars, the meetings for instruction being twice a week in the elementary, and once a week in the advanced grade, beginning

the first of January. (c) The Bible in English will be treated in four courses : (1) Six lectures on the Poetry of the Hebrews, by Prof. Jno. P. Peters, of the University of Penn. (2) Six lectures on The Development of the Messianic Idea, by Prof. Peters. (3) Six lectures on The Beginning of the Christian Church : The Book of Acts, lecturer unannounced. These courses will be given during the months of January to May, the fee for each being two dollars. A Biblical Institute upon the subject of the Pentateuch, with the leading scholars of America to present the arguments for both sides, is to be a prominent feature of the next season's work. Such opportunities as these for gaining knowledge and enthusiasm along Biblical lines will be appreciated by the people of Philadelphia, and one might hope that the time may be not far distant when all our cities and towns from East to West will have the disposition to welcome and support such courses.

Book Notices.

Iverach's St. Paul.

St. Paul: His Life and Times. [Men of the Bible Series.] By James Iverach, M. A., Professor of Apologetics and Exegesis of the Gospels, Free Church College, Aberdeen. New York: A. D. F. Randolph and Co. Pp. 216. Price \$1.00.

This is a praiseworthy attempt to present a brief sketch of the life of the Apostle to the Gentiles. In the course of fifteen chapters, beginning with "Youth and Education," and closing with "Pauline Theology," Prof. Iverach handles with carefulness and not a little detail the various elements of this varied career. He is a scholarly writer well acquainted with modern discussions and using these results with freedom yet with discrimination. He maintains in general the orthodox views as to points where scholars differ. He is inclined to amplify scenes and occasions a little beyond the warrant of his authorities but this indulgence is not harmful and it adds to the interest of the narrative. The book comes into comparison with Stalker's masterly sketch, but only at a few points. The two can be profitably used together.

Yet we do think that the writer has missed a great opportunity to do for Paul's life what has never been done. The ideal book still remains to be written. When it is observed that Prof. Iverach treats the epistles only very briefly and in connection with Paul's visits to the cities to which they were written when in all cases they were written later and represent a different phase of the apostle's life, it will be seen how such a treatment handicaps the writer. We wish that he had given us more of the epistolary material and less of his own adornment and amplification of the history. Nor is he systematic on the one hand or simple on the other. Rather he is discursive and introduces too many subjects of controversy in which general readers can find little profit. A simple yet systematic treatment of the epistles, their teaching and light on the life of the writer and of the churches to which they were written would have been far more helpful.

Two Books on the Gospel of John.

Studies in John's Gospel: the Gospel of Christ's Deity. By Rev. David Gregg, D. D. New York: American Tract Society. Pp. 348. Price \$1.25.

People's Commentary on the Gospel according to St. John, containing the Common and Revised Versions, with Critical, Exegetical and Applicative notes, and Illustrations drawn from life and thought in the East, By Edwin W. Rice, D. D. Philadelphia: The American Sunday School Union. Pp. 335.

The series of studies by the eminent American clergyman Dr. Gregg are not his first work in this line and his pen seems to have gained in steadiness and assurance if not in accuracy by its experience in expository writing. The doctrinal side of the Gospel of John is emphasized and one special doctrinal element, that of the deity of Christ, is naturally selected as the predominant

teaching. Thus while the writer sacrifices breadth and completeness—for it need not be said that the Gospel of John is much more than the Gospel of Christ's deity—he gains in definiteness and force. The tone of the book is earnest and dogmatic. The standpoint is rigidly orthodox. The style is not beautiful, but it is strong, and not without impressiveness. Short sentences are the rule. Positive assertions abound. Qualifications are few. A kind of system resembling that of the Catechism rules the form of the lectures but it is vitalized by sanctified zeal. The writer's opinions however on matters of biblical criticism are worthless. There is no such certainty about the facts in the case as his absolute assertions imply when he declares "Matthew's Gospel was written in Hebrew:" "we have the writings of Clement, the friend and companion of Paul." We have the writings of a Clement but it is improbable that he was the friend and companion of Paul. The strongest thing in the way of condemnation that Mr. Gregg has to say about the fraudulent "Acta Pilati" and other apocrypha is that they are "fragmentary and we will not build on them." We may note by the way the same inaccuracy in his quotations when he assigns Crashaw's, "Conscious water saw its God and blushed" to Dryden. He seems to incline to the doctrine of conditional immortality in his discussion of the raising of Lazarus. But in his main positions he is thoroughly safe and on the whole satisfactory. Teachers will be stimulated by reading this book.

Dr. Rice has added another to his series of Gospel commentaries. It is characterized by the same thoroughness and accuracy as were seen in the former books on the Synoptical Gospels. It calls for little remark beyond the hope that many students of the Gospel may find and use it in their work. The maps and original engravings adds to its beauty and usefulness. The only weakness seems to be in the "suggestive remarks" which are crowded and fragmentary and either too vague or too modern fairly to represent the great teachings of the Gospel of John. But it is a temptation to every expositor of John to permit himself to be overwhelmed by the immense suggestiveness of the scenes and teachings. It is necessary to keep the rein on one's thoughts constantly and make it the aim simply to grasp and reproduce both the evangelist's main purpose and the clear details through which that purpose is realized. In this endeavor there will be produced enough "suggestive remarks" to benefit the student without distracting his thought from the main lines of the Gospel's course.

Greece and the Gospel.

The Influence of Greek Ideas and Usages upon the Christian Church. Hibbert Lectures 1888. By the late Edwin Hatch, D. D. Edited by A. M. Fairbairn, D. D. New York: Charles Scribner's Sons. Pp. xiii., 359. Price \$3.75.

A study in "Higher Criticism" applied to the early Christian life and thought may well startle some readers who have hitherto been trusting that the feats of this destructive engine were confined to the Scriptures. But this is precisely what Dr. Hatch's book reveals—an analysis of the literary remains of Greece and of the Christian Church in the first four centuries and an estimate of their common relations. What did Greece contribute to the life and thought of Christianity? is the theme. The field has not been worked hitherto with any thoroughness or indeed by any investigator. The author says, "I have ventured as a pioneer into comparatively unexplored ground."

An outline of the progress of the discussion will prove the best means for laying before the reader the importance of the subject and of Dr. Hatch's contribution to it. Two extremes are selected, the Sermon on the Mount and the Nicene Creed. How did the church pass from the one to the other? The change of spirit is coincident with a change in soil and the presence of a new element, Hellenism. The method employed by the author is to examine the Ante-Nicene Greek thought which is ample and the Post-Nicene Christian thought which is also ample and then correlate antecedents and consequents. So much for introduction. The Second Lecture considers Greek Education, the characteristic element of the Greek world into which Christianity came, and to note its influence. The Third Lecture discusses Greek and Christian Exegesis, the Fourth, Greek and Christian Rhetoric. These disclose respectively the influence of the Greek allegoric temper upon the Christian biblical exegesis and of the Sophistic Methods upon Christian preaching. In Lecture Fifth the same comparisons are pursued in respect to Philosophy; and the Greek tendencies to define, and to speculate are shown to have had disastrous results in Christian thinking. Ethics is the subject of the Sixth Lecture, and the substitution of the Ethics of Roman law for those of the Sermon on the Mount is exhibited. Lectures seven to nine discuss Theology from the Jewish and Greek standpoints and are packed full of important material but not so new and striking as in the other lectures. A most novel and impressive chapter is that upon the Influence of the Greek Mysteries on Christian Usages showing how secret and elaborate ceremonials gradually took the place of the open and simple primitive Christian customs. Lectures eleven and twelve are summaries of the whole—the first considers the incorporation of Christian ideas as modified by Greek into a body of doctrine and the second the transformation of the basis of Christian union and the putting of Doctrine into the place of Conduct.

We cannot overestimate the importance of this whole discussion. No student of the Bible, of Church history, of religious thought, of Christian Theology can pass it by. It contains errors of analysis and inadequacies of generalization, no doubt; the author acknowledges his liability to mistake in these directions. But the method is scientific and the question at issue is real and essential. Dr. Hatch's work will endure and form the basis of future investigations which will change for the better (because the simpler and more original) the face of the past and, let us hope, the direction of Christian thinking and action for the future.

The Gods of Greece.

Studies of the Gods in Greece at certain Sanctuaries recently excavated. Being eight lectures given in 1890 at the Lowell Institute. By Louis Dyer, B. A. Oxon. New York: MacMillan and Co. Pp. 457. Price \$2.50.

The modern methods in the study of religious problems receive a fine illustration from this treatise of Mr. Dyer. He bases his conclusions and descriptions mainly upon the results of excavation and only secondarily upon the testimony of literature and tradition. The spade and the pick which have been so busy in the last two decades in old Greece have unearthed not only ancient temples but also votive offerings, statues and other such materials which throw light upon the literary remains, correcting traditions, enlightening dark passages in ancient writings and making it possible to construct almost a living representation of the various and diversified cults of those times.

This new scientific work which has brought us face to face with the ancient life has given a very different idea of the Greek religion; it has disclosed almost a new chapter in its history; it has thrown a new light upon its meaning and scope. The old views of Greek religion as made up of the worship of moral uncleanness and the love of sensuous beauty have been done away with. A juster estimate of the high regard for goodness entertained by the Greek worshippers has succeeded to such inadequate views. The great popular worship of Demeter and Dionysus, the high and lofty mysteries of Eleusis,—almost unrecognized in our consideration of this old paganism hitherto—immeasurably exalt our conceptions of their religious character. Such truthful conceptions will not harm us as believers in Christianity but only aid us in recognizing both God's presence among and love to those outside the Chosen People and also the real superiority of His special and unique work in Israel and Christianity.

The student will, as we have noted, find the latest and best materials for such a study in Mr. Dyer's volume. It consists of lectures delivered at the Lowell Institute, enriched by notes, plans and appendices. It may be commended to all who wish to gain this new conception of the beauty of old Greek religious life. The book is beautifully printed and well indexed.

Gerhart's Theology.

Institutes of the Christian Religion. Vol. I. Introduction and Theology Proper. By Emanuel V. Gerhart, LL. D. New York: A. C. Armstrong and Son. Pp. xxvii., 754. Price, \$3.00.

The pages of the STUDENT do not admit of a detailed, or indeed any, examination of a system of theology so-called except so far as it exhibits the use of the Bible in its construction. Attention is called, therefore, to the biblical point of view of Dr. Gerhart's new volume which claims to be the first in this country to occupy its peculiar standpoint. The author says in his preface: "The evangelical Christianity of the nineteenth century is distinguished by the extraordinary force with which the Holy Spirit has been fastening the eyes of the Church and the world upon Jesus Christ." "Theologians on the continent of Europe have taken the lead in producing systems of theology constructed from His divine-human Personality as the fundamental principle." "But thus far no system of theology, developed from the Christ-idea as its standpoint, of American or English authorship, has greeted the Church." "Whilst it does not undervalue the decided progress in several branches of theology achieved by the heroes of the Reformation, this work is in sympathy with the Christological trend of the Christian sentiment and scholarship of our age. It is an earnest effort to make answer to the call for a doctrinal system in which Jesus Christ stands as the central truth; not only as the instrument of redemption and salvation, but also as the beginning and end of revelation." An introduction, written by Dr. Schaff, declares that "A theology constructed on the metaphysical doctrine of premundane decrees, or on the absolute sovereignty of God, is out of date. It did good service in the seventeenth century, but does not satisfy the wants of the nineteenth. Every age must produce its own theology." And in the body of work we read as follows concerning the Bible: "Hebrew Monotheism, the Mosaic economy, the schools of the prophets and the Davidian dynasty are so many different stages in a divine-human history whose characteristics all developed from the indestructible vitality latent in the Messianic idea. This idea is the key to a right

understanding of all the events recorded in the books of the Old Testament." "The questions of biblical criticism pertain chiefly to the authorship, structure, editorship and date of the Old Testament *books*. Can the traditional theory be sustained by the evidence of facts? . . . If the traditional theory falls, it is not truth, not objective reality that succumbs; it is a human theory only." "The unique spiritual dignity of the volume, the unaccountable contrast between Hebrew literature and the sacred literature of all other nations, . . . these things are the same whether the entire Pentateuch came from the hand of Moses, or many parts of it were indited by some unknown inspired authors." These extracts give the reader an idea of the breadth and evangelical spirit of this excellent book.

The Psalms.

The Psalms. A new Translation with Introductory Essay and Notes.
By John DeWitt, D. D. New York: A. D. F. Randolph and Co. Pp. xxxvi., 325. Price, \$2.00.

This substantial, handsome octavo volume is the result of many years' study, embracing the published materials and revisions of two preceding volumes. It is an attempt to put the poetry of the Hebrew Psalter into rhythmical English lines so far as this can be done without sacrificing strict accuracy in the rendering of the original. The endeavor is very successful in attaining elegance with correctness, and will be found a desirable help in imparting freshness and light to a reading of the Psalter. The introductory essay and the notes are not particularly satisfactory largely because of the limits which the author imposed upon himself. Some excellent observations are given in the former and a good degree of Hebrew scholarship—not the highest—is shown in the latter. The author is beguiled by none of the vagaries of modern criticism except that in the case of a few psalms he admits the unreliability of the titles and grants that the 74th may be Maccabæan. The positiveness with which the traditional views are stated—without qualification and without argument, in most cases—contrasts somewhat prominently with the quite grudging acquiescence—where acquiescence is necessary—in the results of criticism. But this is perhaps the right and reasonable course in such a book, intended not so much for scholars as for intelligent people in general. A volume like this cannot fail to be helpful in disseminating sound knowledge about the Book of Psalms and in arousing new interest in it as poetry. The want of any indices should be corrected in subsequent editions.

Ancient Oriental Religions.

Fire from Strange Altars. By Rev. J. N. Fradenburgh, Ph. D., D. D. Cincinnati: Cranston and Stowe. Pp. 324, price 90 cents.

Any endeavor to present a popular and intelligible account of the ancient religions of the East is praiseworthy. Dr. Fradenburgh is a skillful compiler and popular writer and this latest book from his hand is useful and admirable. It is divided into three parts: 1) Religion in the land between the Rivers (Assyria and Babylonia), 2) The gods of the Phœnicians, 3) The faith of the Pharaohs (Egypt). Much material from the original sources is found in the book, which could not elsewhere be obtained without much trouble and expense. It will be of real service.

Authority in Religion.

Reason and Authority in Religion. By J. MacBride Sterrett, D. D. New York: Whittaker. Pp. xiii., 184. Price, \$1.00.

The burning question of the present hour may be said to be, What is the authority in Religion? Is it Reason or Scripture or the Church? This is the subject of Dr. Sterrett's volume which in part takes the form of criticism of the two famous books "Lux Mundi" and Martineau's "Seat of Authority in Religion." The latter work is keenly dissected and its "bald individualism" contrasted with the recognition by the writers of "Lux Mundi" of the history of the truth and the argument therefrom. This criticism is preceded by a philosophical discussion of the ground of certitude in Religion. The book is stimulating though its conclusions are indefinite.

Pulpit Commentary: Thessalonians, Philemon, Pastoral Epistles.

The Pulpit Commentary. 1 and 2 Thessalonians. Exposition and Homiletics, by Rev. P. J. Gloag, D. D. *1 and 2 Timothy and Titus.* Exposition and Homiletics, by the Rt. Hon. and Rt. Rev. Lord A. C. Hervey, D. D. *Philemon.* Exposition and Homiletics by Rev. S. J. Eales. New York: A. D. F. Randolph and Co. Price \$2.00

Dr. Gloag's Thessalonians is quite an elaborate commentary and in his solid and sensible style. It contains an "excursus" on the "Man of Sin" covering a dozen pages. The Bishop of Bath and Wells is a conservative and devout scholar who has manifested his spirit and method in a careful introduction to the Pastoral epistles, defending their Pauline authorship. It occupies twenty-four pages. The work on Philemon calls for no special remark. It is very brief and along the usual lines. The volume as a whole is excellent.

The Apostolic Age.

Dangers of the Apostolic Age. By the Right Rev. James Moorhouse, D. D., Bishop of Manchester. New York: Thomas Whittaker. Pp. 225.

The two characteristics which make this book of Bishop Moorhouse more than ordinarily instructive and interesting are (1) a knowledge and use of the most recent literature bearing on his subject, and (2) a vivid and strong apprehension of the permanent bearings of the experiences and teachings which the New Testament records. He finds three great experiences of danger and trial in New Testament times which he entitles "the Galatian lapse," "the Colossian heresy," and "the Hebrew Apostasy." The book, therefore, is an exposition and application of the central ideas of three great writings of the New Testament, Galatians, Colossians and Hebrews. The work is done admirably. The wide range of the writer's horizon is seen in the fact that he embraces in the discussion of his first theme an examination of the pessimistic philosophy of Von Hartmann and Schopenhauer; in his second he reviews Mill's arguments relative to the existence of evil in God's universe and in the third he presents the subject of sacrifice from the point of view of Prof. Robertson Smith's theories of Semitic religion contained in his recent book "The Religion of the Semites." This element makes Bishop Moorhouse's work of lasting value both because of its contents and because of its scope and method. It shows how a careful study will find fruitful connections between the great religious prob-

lems of the past and those of our own day. The views of the writer upon important subjects of theology, as, for instance, the manner of the Atonement, are not in harmony with ordinarily received views. He rejects the usual idea of imputation and emphasizes the life element in the sacrifice of Jesus rather than that of the death, making the latter more the evidence of perseverance in moral and spiritual endeavor and purpose to the last, rather than an objective means for human redemption. To free man from sin, to make him holy is regarded as more important in the work of Christ than to deliver him from punishment and wrath. The historical work in these lectures is, however, most ably done. Nowhere can the student find so fresh and so full a presentation of the meaning of the recent excavations and discoveries in Asia Minor in their bearing on the history of religion as in this little book, besides receiving light upon many other points of biblical and religious history and thinking.

Pulpit Commentary: Philippians, Colossians.

The Pulpit Commentary. Philippians, by Rev. B. C. Caffin, M. A.; *Colossians*, by Rev. G. G. Findlay, B. A. Homilies by various authors. New York: A. D. F. Randolph and Co. Price \$2.00.

The work on Philippians by Caffin is an excellent example of the steady, solid, matter-of-fact manner and method of the English expositors. Findlay's handling of Colossians is brighter and somewhat more scholarly. The introductions to both commentaries are better than the average in this series. It is notable that both writers express and manifest their great indebtedness to Bishop Lightfoot's exegetical monographs on these two epistles. They are mines of wealth for the student and expositor. Why not dig out the gold from the mines ourselves, then? Some are too lazy to do the work required. Others need more elementary books like these. For it takes training to use and profit by a first-class commentary.

The Smaller Cambridge Bible: John.

The Smaller Cambridge Bible for Schools. The Gospel according to St. John, with maps, introductions and Notes. By the Rev. A. Plummer, M. A. New York: MacMillan and Co, Pp. 160. Price, 30 cents.

Price, quality, spirit and style combine to make this booklet the ideal commentary on John for the Sunday school teacher of moderate means. Those who use Plummer's larger volume know its value. This abridgment has succeeded in retaining the best elements of that. The introduction is a model of terse completeness. The gist of the appendices is retained. The amount and kind of help here to be gotten for the study of John for thirty cents is absolutely astonishing. Every teacher can and should have a copy.

Biblical Notes.

Historical Difficulties in Stephen's Address. Three of these have recently been discussed by Dr. Samuel Hutchings in the *N. Y. Evangelist*. The explanations offered are these: (1) When Stephen speaks (Acts 7: 14) of seventy-five persons going down into Egypt with Jacob, whereas the Old Testament says there were only seventy (Gen. 46: 27; Ex. 1: 5; Deut. 6: 22), he is manifestly following the Septuagint, and the Septuagint perhaps varies thus from the Hebrew because the translators numbered among the posterity of Jacob the five sons of Ephraim and Manasseh (1 Chron. 7: 14), who were omitted by Moses because born after Jacob's departure. (2) The common idea that Stephen makes Jacob (Acts 7: 15) to have been buried in Shechem, thus disputing Gen. 50: 31, is incorrect. A proper reading of the Greek makes Stephen refer only to the sons of Jacob, and he does not speak of the place of Jacob's interment. (3) Stephen states (Acts 7: 16) that Abraham bought a burial place in Shechem of the sons of Emmor, while Gen. 23: 9 says he bought a burial place of Ephron the Hittite. That Abraham bought Macphelah in Hebron of Ephron there is no doubt. Did he purchase one in Hebron and one also in Shechem? This is only a conjecture, but worthy of consideration. Or, it may be a copyist's error in Acts 7: 16, inserting Abraham's name instead of Jacob's. Or, perhaps Stephen used no name where Jacob's would be understood, and the copyist erroneously put the wrong one in.

The Form of Jesus' Teaching. A recent reviewer of *Wendt's Teaching of Jesus* thus presents the author's thought on this point: "It is an element in the peculiar greatness of Jesus that he is free from studied effort to exhibit originality in his teaching; that he takes his place, with the full consciousness of doing so, in the connection of historical development, and puts forth the revelation of which he was aware that he was the organ, not as standing in contrast to, but as carrying onward and completing, the earlier divine revelation which was the glory of the people Israel." "The outward form of his teaching was not esoteric or scholastic, nor elaborated into scientific or systematic shape, but called forth by incidental occasions and moulded by practical needs; not sought as an object in itself or for its own sake, but solely as a vehicle for the truth which it disclosed; and standing in striking contrast to the prolix casuistic subtleties of the scribes by its unique combination of two characteristics: the utmost clearness so as to be understood of the people, and the utmost condensation of meaning—popular intelligibility and the most impressive pregnancy." "As to the conceptions of natural phenomena, of human life, of earlier history, and particularly as to the agency of angels good or bad, which are found associated with the teaching of Jesus, they were simply taken up and employed according to the current popular acceptance. He did not seek to make them the objects of independent investigation, to purify or to enrich them, or by adopting them to give to them the sanction of reve-

lation ; but used them as they were popularly understood, and desired to concentrate his own and his hearers' attention wholly on what was the true object of his teaching—the gospel of the Kingdom of God."

Roman Reckoning of the Day. Upon this subject Profs. Dods and Sanday have had some little argument. Prof. Dods maintains that the Romans reckoned the day from sunrise to sunset, which would make noon the sixth hour. This he supports from the ancient Roman sun-dials, on which noon was marked VI ; and by the epigram of Martial (4 : 8) concerning the routine of the Roman day. He argues that this method of reckoning may fitly be called Roman, as opposed to the modern custom of reckoning from midnight, and because that which was Roman was likely to be "almost universal" at that time. Prof. Sanday objects to calling this method of reckoning "Roman," first, because it was used by many other peoples as well ; second, because the Romans had another peculiar and exceptional method of reckoning from midnight, confined to certain legal and technical purposes, which should fitly be termed "Roman" rather than the other, if the designation is to be used.

The Messianic Consciousness of Jesus. Prof. Dickson thus presents the view of this taken by Dr. Wendt in his recent important work : "Wendt has no sympathy with the view that accounts for this reserve either by a gradual growth of the Messianic consciousness after the ministry began, or by a tentative process of laying claim to the character ; on the contrary, it was ever since the baptism a matter of personal experience and an undoubted certainty." "He had early learned from his own experience what the true nature of the kingdom was, had set an example whereby others might learn how to realize it, and he had in this consciousness the sure basis of the certainty that he was the Messiah. Though he only avowed it towards the close, he was conscious of it from the baptism at the Jordan ; and it was the consciousness of his personal communion with God that assured him of his ability and vocation to undertake his Messianic work for others." "This open avowal of his Messiahship was repressed, partly to obviate the risk of its being misconstrued by the prevalent expectations of the Jews, but mainly that he might first pave the way for its recognition in the right sense and on the true grounds by instruction as to the nature and aims of the kingdom. The Messiah was to be a means to an end ; though in reality the means precedes the end to which it ministers, in the matter of recognition the understanding of the end must precede the understanding of the means whereby it is appropriately to be attained."

Preaching to the Spirits in Prison. Is there a passage in the Bible more alluring to exegetes than this one (1 Pet. 3 : 18-22) ? A writer in the *Homiletic Review* is the latest to discuss its meaning. Three criteria are established for the interpretation of the text : (1) it must conform to the exact language of the passage ; (2) also to the manifest teachings of plain portions of the same writing ; (3) also to the line of thought in the preceding and succeeding contexts. He finds this line of thought, which runs through the disputed text, to be Peter's exhortation to the Christians to live righteous lives, even at the cost of suffering therefor, as Christ had set them the example (vs. 18). The

Revised Version of the last half of the verse is commended, as bringing out the true sense, the contrast between Christ's physical nature on the one hand, and his spiritual nature on the other, the former of which was terminated by his death, while the latter was quickened into intensified life. The meaning of the passage referring to the preaching to the spirits in prison (vs. 19) must be in line with this thought, therefore; and advances the argument by attesting the vigorous life and activity of Christ subsequent to his physical death. Two things the writer pronounces plain: (1) that the *unembodied* spirit of Christ preached; (2) that those to whom he preached were antediluvian sinners. But the question arises, When was this preaching done? He goes contrary to the commonly received theory that it was in the time between the crucifixion and the resurrection, and upon what he understands to be an exact reading of vs. 20, says it "would seem to indicate that the preaching was in the days of Noah and that the disobedience consisted in rejecting it;" "that when their bodies perished in the flood, their spirits were put in safe keeping till the judgment." But how would such an interpretation advance, or even maintain, the line of argument which the writer defends in the passage, since it would make Christ's activity come before his physical death instead of subsequent to it? There are other ways also in which it fails to be a satisfactory exegesis.

Synopses of Important Articles.

Property in the Faith and Life of the Apostolic Church.*—Four points are discussed by the writer: (1) The Estimation of Property at the Time. The prevailing view of the world was that of something evil, the Christian's enemy. It was set in sharp contrast with the future world, was under the power of the devil, and would soon be destroyed. The result was an uncompromising hostility to the present system: and everything connected with it, a strict renunciation of its goods, voluntary poverty and abstinence from ordinary pleasures. (2) The Economic Position of the Christians. The number of poor people was very large, and was increased by persecutions, confiscations, loss of worldly calling, and the care of widows and orphans. Its position was not very happy, and necessarily became worse as the number of its converts rose. (3) The Active Charity of the Christians. This was one of the chief features of their life, their generosity being attested by many witnesses, and manifested in their readiness to share their goods with any who were in need. At first the motive to this had been the purely religious one of love to brother men resting on love to God. But in the later years of the Apostolic period other motives came in, such as the sense of belonging to a common brotherhood, the changed view of "good works" as a means to salvation, the strong hope of a reward in the heavenly kingdom, which was so near, and the power of alms to clear the giver from sin. (4) The Church Support of the Poor. The Church undertook the duty as a church, feeling that the public alms was a sacrifice in the Christian service, a religious act of dedication, and not in imitation of the insurance methods of heathen societies. All who were out of work or incapable of it were recipients of this charity, widows, orphans, the aged, the weak, prisoners, and traveling brothers. A special form of this charitable giving was the community of goods, which did not mean (as with the Essenes) that a man *could* not call anything his own, but that voluntarily he relinquished that right, holding his property as a high form of offering for the good of all. Sometimes one official, sometimes another, disbursed this public charity; generally speaking, it was the head of the community who was intrusted with the duty.

The matter of the property conceptions and relations of the early Christians is one of living interest and importance at the present time. Perhaps we do not yet understand just what they were historically, quite surely we are not agreed as to whether we ought to "go and do likewise." This year the question is coming up for treatment in all our Sunday schools. May we not hope that new light will be thrown upon the historical facts, and that we may learn the meaning of those facts for our present social conditions and obligations.

The Aramaic Gospel.† There are four kinds of textual discrepancies to which Semitic texts are liable in the process of transcription: (1) the diverse

* By H. Haller, in *Theologische Studien und Kritiken*, drittes heft, 1891. Reviewed by F. J. Rae in *Critical Review*, Oct. 1891.

† By Prof. J. T. Marshall, M. A., in *Expositor*, Nov. 1891.

vocalization of the same consonants. (2) the interchange of similar letters. (3) the omission of one or more letters. (4) the transposition of two consecutive letters. That this is the case may be easily, clearly and abundantly illustrated by examining the quotations from the Old Testament which are found in the New Testament. It is evident that the Hebrew text from which these quotations were translated into the New Testament Greek differed in each of these four ways from the current Massoretic text preserved in our Hebrew Bibles. And this accounts, in almost all cases, for the variations of reading between the passages in the Old Testament and their quoted form in the New. Psalm 18 and II Sam. 22 are slightly varied copies of the same original, and the differences can be explained in the simple manner above described, variations according to the four modes, resulting from slight errors on the part of the Scribe. So it may be shown that the proper names in Chronicles, as compared with the same in earlier books of Scripture, illustrate this same peculiarity; sixty-two variations are clearly due to the errors of the copyist, distributed between the four modes named above as follows: (1) thirteen, (2) twenty-eight, (3) eighteen, (4) three (see R. V. margin). Now granting the existence of an Aramaic Gospel, in accordance with the patristic testimony, it is reasonable to suppose that the same kind of copyist's errors would creep into the different manuscripts of it. And conversely, where passages in the Synoptics exist in such substantial agreement as is compatible with the hypothesis that they are translations from the same source; and the divergences are such that, in very numerous instances, the variant words, when translated into Aramaic, yield words which closely resemble each other, differing only in one of the simple ways above enumerated; then the hypothesis may claim to be a demonstrated fact. The Synoptists made use of an Aramaic Gospel.

Much skill has been shown in working out the argument for this Aramaic Gospel as underlying our first three Gospels in the Greek. The hypothesis is reasonable, the argument strong and logical, the illustrations adduced are many and striking. Here is found a satisfactory answer, within limits, to the difficult problem of the loose and inaccurate quotations in the New Testament. Much interest will be taken in the farther working out of this hypothesis.

A Renewed Hold on the Bible.* "It is plain to the discerning that the old doctrine of inspiration will have to be formulated anew. So much the more is it requisite in this period of partial unsettlement to keep a firm hold of the truths which enter into the warp and woof of Scripture, and to which the church has borne witness from a living experience of their reality." The discerning will agree with this timely statement of Prof. Fisher's. It is plain that the doctrine of inspiration which has been hitherto most commonly accepted, fails to answer all the questions which arise fairly from modern Biblical study. It has been modified by ministers and religious teachers. The whole subject is under renewed discussion which cannot be hastily concluded. We are acquiring, verifying and adjusting the material for a doctrine of inspiration which may claim to be scientific, sufficient to explain consistently all the facts to which it pertains, and which may become the universal belief of the church and a permanent part of theology. This is a long process. Meanwhile we may hold a proximate doctrine of inspiration, true so far as it goes and sufficient for any practical purposes, but which cannot claim to be final or

* Editorial in Boston *Congregationalist*, Dec. 3, 1891.

complete. Moreover, the inspiration in which divine revelation has come directly to men is a vital process, and vital processes are not really subject to technical definition. The mere formulation of the doctrine is of subordinate importance. Like all the great spiritual facts, Biblical inspiration must be spiritually apprehended. If we discern aright, the providential intent in the present partial unsettlement is that Christian people may get a new hold of the great Christian truths—"the warp and woof of Scripture." The Church needs a renewal of the living experience of their reality; in these times it is indispensable. We cannot doubt that the Bible will at length come out of these times of unsettlement renewed in the intellectual confidence of the people, and will be more effective in the next generation than in the last.

During a period of critical investigation and discussion, such as now agitates the Biblical world, the thing of chief importance is to ascertain just what is involved and just what is *not* involved, in the matters under discussion. The exact definition of the point at issue, with its limitations, would allay the great apprehension of Christian people at the present time. He exerts a salutary influence who calls the attention of men away from the din over the smaller questions to the fundamental, established, energizing truths of Christianity, unquestioned and unquestionable.

Samson.* How comes this reckless, sinning man to be reckoned among the heroes of God? We have no right to judge him by the standards of *Christian* conscience, and yet even this concession does not completely solve the difficulties. Unless the New Testament writer is mistaken, Samson fought for God and righteousness, for the progress of God's kingdom on earth, and won a place in the grand procession of those who prepared the way for Jesus Christ. In Samson's time, when the social order, resting on specially selected and temporary judges, had broken down, and religion and patriotism were dwindling and dying out, the popular life produced, by way of recoil, two extraordinary phenomena: the first was the order of the Nazarites, the second the order of the prophets. Samson represented the former. And mark the significance of the Nazarites: in protest against those habits of luxury and self-indulgence which led by a natural tendency into Baal worship, they were total abstainers. At this juncture in the social condition, Israel's only hope lay in the appearance and power of a great and strong personality. Such was Samson. As for his sins, I do not justify them. But the Bible judgment of sins is very different from ours. God's heroes are not spotless. Are we ourselves free from guilt? And further, if men of majestic intellect, splendid achievements, noble dreams, power of self-sacrifice, be dragged down, stained and marred by besetting lusts and sins, are we of puny natures competent to judge such geniuses, who are exposed to extra temptation by reason of those very gifts of God which makes it possible for them to accomplish more for God and man than other men could do? Samson had single-handed to fight and subdue the Philistines, and thus to reanimate the courage of the Hebrews, who were despairing under Philistine oppression. For this, extraordinary physical strength was necessary and this was given him, but out of it came for the most part his sins. He was possessed also of an inextinguishable joyousness, to sustain him amid the abject depression of the people. It was only toward the close of his career that he lost his hold on God, and then for but a short time. There must have been something grand and noble in the man.

* By the late Prof. W. G. Elmslie, D. D., in *Expositor*, Nov. 1891.

The tragic end of his life is not rude or vulgar. He died for Jehovah and Jehovah's people. His last act was the triumph of Israel over Philistia, and the restoration of pure religion in his own nation. When Samson brought overwhelming ruin upon the pride and flower of all Philistia by the destruction of the temple of Dagon, every Hebrew heart was fired with zeal and enthusiasm for their national religion and worshipped Jehovah.

It is in the large historic relations that such men as Samson are to be viewed. We may pass over their weaknesses and sin (and to do this by no means indicates an indifference toward or a justification of them) in order to estimate their real position and influence in their time. What was Samson's essential character? What did he accomplish for his people, for the world, for God? His relation to the history of Israel in this period of Philistine bondage, despair and religious lapse, was vital and restoring. To give freedom to his people, and to bring them once more to confidence in and the true worship of Jehovah, was the mission of Samson, and he performed it. Hence his name rightly found a place in the New Testament roll of God's faithful heroes.

Where was Paradise Situated?* Two of the many attempts to answer this question are especially worthy of consideration: that of Frederick Delitzsch, who decides for Northern Babylonia, laboring with great acuteness to prove the identity of the Pishon with the Pallakopa; Canal, and of the Gihon with the Arakhtu or Shat en-Nil, the former on the Arabian, the latter on the eastern or Babylonian side of the Euphrates; and that of Edward Glaser, the famous Arabian traveler, who endeavors to prove Southern Babylonia to be the only possible and imaginable site of Paradise according to the Hebrew conception of the matter, and the proof he offers is quite new. Both scholars accept the Bible statement (Gen. 2:11-14) that the Pishon and Gihon flow around the lands of Khavila and Kush. The answer to our question as to the situation of Paradise turns upon the location of these two lands. Glaser shows that Khavila does not designate, in a general way, the Arabian wilderness bordering on Babylonia, but in every passage means one and the same district, namely, the mountain clump of Yemâma, with its extensions north-west and south-west, therefore Central and Northern Arabia bordering on it. See Gen. 2:12; 10:29; 10:7; 25:8; I Sam. 15:7. He also adduces proof of a great river-valley of Yemâma, whose name in Hebrew would read Pêshôn, which must be identified with the Biblical land Pishon. As regards the land of Kush, it does not mean Ethiopia, a former misconception. Nor does it refer to the whole of Babylonia as Delitzsch thought. Rather is it to be understood as Elam, and the Gihon is the Kherkhah, rising in the Cossæen mountains, flowing past Susa, and now emptying into the Tigris below its union with the Euphrates, but anciently perhaps finding an outlet in the Persian Gulf; or perhaps, as Glaser thinks, it is the Wady Rumma, a river-valley in Arabia which emptied into the Euphrates. It seems therefore quite certain that the locality accepted by the old Hebrews as the site of Paradise was in Southern Babylonia, where the four streams, Euphrates, Tigris, Wady ad-Dawâsir (the river valley of Yemâma), and the Wady Rumma (or else the Kherkhah) find their outlet. To this the old Babylonian mythology supplies the best evidence.

However, the discussion is not yet closed. Many facts and inferences enter into the consideration, possibly more of the latter than of the former. It is reasonable to expect that still further research and scientific knowledge may furnish ground for a more confident decision.

*By Prof. Fritz Hommel, in *Sunday School Times*, Dec. 5, 1891.

The Inerrancy of Scripture.*—Scripture, the written record of the special supernatural revelation which God has made of Himself for the salvation of a lost world, 1) finds its scope and significance in its relation to this revelation, 2) which is special, for spiritual ends, 3) having Christ for its center and salvation for its end, 4) hence, while distinguishing the revelation and the record, we find that the essential characteristic and end of both are one, 5) and in this sense the record itself may be called a revelation. Herein lies its claim to authority and infallibility—rooted in, conditioned and measured by its Divine “pneumatic” source and quality. Herein history confirms that claim. We affirm inerrancy in respect to the supreme ends for which the Bible exists and its uses in the accomplishment of those ends. Imperfection or inadequacy in any other particular does not detract from its unique and distinctive perfection and adequacy here. The incidental embodiment of an erroneous statement of some unimportant fact, geographical, historical, statistical or scientific, in a decision of the Supreme Court does not invalidate or imperil the court’s authority. Scripture is literature having material attachments and implications with secular facts and phenomena, subject to historic conditions of development and transmission, literary form and elaboration. “Criticism” studies these and its results when pursued from the evangelical standpoint have immensely strengthened our belief in the “pneumatic” significance and power of Scripture, but they make evident the fact that these records as they stand are not free from inaccuracies, discrepancies, contradictions and imperfections—inevitable accompaniments of the genesis and growth of the record. These are found (1) in history, (2) in science. But “criticism” shows that these errors lie in the circumstantials and not in the fundamentals; they in nowise affect the substance of the revelation or the redemptive power of the record. The credibility of the Scripture record is not dependant on its inspiration. Salvation is not a matter of fossils unless our worship of the letter makes it such. The authority of Scripture is supreme in religion, not in physics or metaphysics.

These are the views of a growing number of Christian scholars, expressed in this article with candor, reverence and force. The author sometimes seems to fall into the method of statement and argumentation which he condemns, viz., the a priori assertion of what *must* be so and so in respect to inspiration and inerrancy. For the full statement with the qualifications and illustrations the reader is referred to the article itself.

Inspiration and Biblical Criticism.†—The present position of things seems to be this: an ecclesiastical doctrine of inspiration holds the field, according to which the Bible has been viewed as a compact whole, every part of it divine in the same sense, infallible in every detail, inspired in every word, accepted as the sole authority on all questions, etc. But people are growing uneasy about the digging (criticism) that has been going on about the foundations of this elaborate structure. What is the worth and strength of this criticism and how is the doctrine of Inspiration affected by it? Caution must be exercised in the way we approach the question of inspiration. It is the end and not the beginning, in a time of unsettlement. Agreed that the Bible is divine. But do not posit a theory of inspiration. Do not say, Inspiration *must* imply this or that. Begin with the fact that the Bible records the revelations of the living God, culminating in Jesus Christ. Behind the question of inspiration come

* By Prof. Llewelyn J. Evans, D. D., in *The Homiletic Review*, Aug. 1891, pp. 99-108.

† By Rev. Prof. W. T. Davison, in *Canadian Methodist Quarterly*, July, 1891, pp. 271-285.

questions as to the genuineness, authenticity, authorship, canon, etc., i. e., questions of criticism. What has criticism done? Vindicated the traditional view on some of these points; shown that that view is untenable in some other cases. The Pentateuch discussion has more or less clearly demonstrated its composite character. Editorial work in the Old Testament has been brought to light. Isaiah 40-66 is not Isaiah's in the judgment of the best scholars. The attacks on the genuineness of the Fourth Gospel have been triumphantly repelled. Four epistles of Paul are practically left unquestioned. This is history. Now inspiration theories must take these things into account. But what becomes of the authority of the Scriptures? It rests on the revelation recorded in the Bible. Christ gives authority to the Scriptures. For those who believe in Jesus Christ as the Son of God, there is an irremovable basis for the doctrine of Holy Scripture as a sufficient, complete, infallible guide in things pertaining to God, the sole authoritative rule of faith and practice. Questions do arise when we pass to the form, the way, this revelation has come. This is the domain of criticism. Many wild guesses and improbable conjectures have been made by critics. We cannot allow "pious frauds," yet much that we may not have expected criticism may point out, without interfering with Scripture's sacredness and authority. As for errors—a divine revelation is not *per se* to be regarded as free from errors. Let us wait and see whether any can be proved. But above all let us keep in mind first the great ends for which the Bible was written and not lose time by being eager about the means we may think necessary to secure those ends.

A calm, dispassionate, open-minded discussion of the situation in the biblical field, somewhat too desultory and a little vacillating, but showing the writer to be a Christian and a scholar.

Hire of the Labourers in the Vineyard.*—The main purpose of this parable is to contrast the spirit of bargaining with that of trustful service. The reward for those who labored trustfully one hour is equal to the whole day's wage paid to those who had made their contract sure. But there are other laborers mentioned who labored trustfully for longer periods. Is it true as Trench asserts that all between the last and the first received the penny as well? No, the hire of the trustful laborers must be conceived of as rising according to the duration of their toil, and on the generous scale of remuneration instanced in the case of those that had labored for only a single hour. (1) It is implied in the logic of the parable itself. The argument is "a fortiori"—the eleventh-hour ones represent the principle of trust when its claims are at the weakest. If such trust is so rewarded, how abundant in results must be a long day's trustful toil. (2) With this view agrees the context of the foregoing chapters. The young man (Matt. 19:16) has a bargaining spirit; so Peter, though his words had a better spirit, looks for reward. Hence the parable—trustful service rewarded and proportionally. (3) It gives an adequate meaning to the intermediate laborers in the parable. What are they there for but to impede the course of affairs and confuse the reckoning unless it is taken for granted that the data are given for estimating the hire of all trustful laborers by the reward given to a part of them. The bargaining laborers thought that they should receive more but how should their expectation have

* By Rev. Charles Connor, in the *Expository Times*, August, 1891, pp. 261-263.

arisen unless the trustful laborers for the longer times had already been paid in an ascending scale on the basis of a day's wage for an hour's work? Naturally then the bargainers grumbled, not the trustful ones. (4) It vindicates the character of the lord of the vineyard. We vaguely feel that there is injustice somewhere in the arrangement. And surely the lord did wrong those who trusted him if all of them were paid alike. But on this view both his justice and his generosity are vindicated. (5) It vindicates the consistency of Christ's teaching, which everywhere holds that all shall receive according to their works. But the old view if logically held results in the inference that it matters not when we enter Christ's service. This view indicates how greatly the reckoning will be affected by delay. The old view arose out of the thought that the main purpose of the parable was to teach that as the chief of sinners might be saved, so the holiest and best could not be more than saved. On the other hand not salvation, but service and its spirit is the keynote.

A clever and charming piece of exegetical work.

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2. *Le Deutéronome, Étude de critique et d'histoire.* Thèse. By A. Westphal, Toulouse: Chauvin et fils, 1891.
3. *Gideon and the Judges: A Study, Historical and Practical.* By Rev. J. R. Lang, D. D. New York: A. D. F. Randolph and Co. 1891. \$1.00.
4. *Die pentateuchischen Urkunden in den Büchern Richter u. Samuel.* By R. Kittel. Theo. Stud. u. Krit. 1892, 1, S. 44-71.
5. *Die Bücher Richter und Samuel, ihre Quellen und ihre Aufbau.* By Dr. Karl Budde. Giessen; Ricker. m. 7.50.
6. *Exra and Nehemiah: Their Lives and Times.* By Geo. Rawlinson, M. A., F. R. G. S. New York: A. D. F. Randolph and Co. 1891. \$1.00.
7. *Ruth the Gleaner and Esther the Queen.* By Wm. M. Taylor, D. D., LL. D. New York: Harper and Bros. \$1.50.
8. *The Oldest Drama in the World. The Book of Job. Arranged in Dramatic Form with Elucidations.* By Rev. Alfred Walls. Prefatory Note by H. A. Butts, D. D., LL. D. New York: Hunt and Eaton. 60c.
9. *A Book of Psalms according to the Authorised Version, metrically arranged with Introductions, Various Renderings, Explanatory Notes and Index.* Chicago: Fleming H. Revell Co. 1891. \$2.00.
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16. *Pre-Adamites.* By Rev. Henry Coleman, in Methodist Review, Nov.-Dec., 1891.
17. *Genesis Vindicated.* By Wayland Hoyt, D. D., in N. Y. Examiner, Dec. 3, 1891.
18. *Where was Paradise Situated?* By Prof. Fritz Hommel, in S. S. Times, Dec. 5, 1891.
19. *A Canonical Formula; a critical study of Judges and Ruth.* By Prof. Jno. A. Paine, in Bibliotheca Sacra, Oct. 1891.
20. *Samson.* By Prof. W. G. Elmslie, D. D., in Expositor, Nov. 1891.
21. *Uzziah and the Philistines.* By Prof. J. F. McCurdy, D. D., in Expositor, Nov. 1891.
22. *Alleged Discrepancies between the Books of Chronicles and Kings.* By Lewis B. Paton, in Presbyterian Qtly., Oct. 1891.
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25. *La Mission du Prophète Ézéchiel.* Reviewed by A. B. Davidson, in Critical Review, Oct. 1891.
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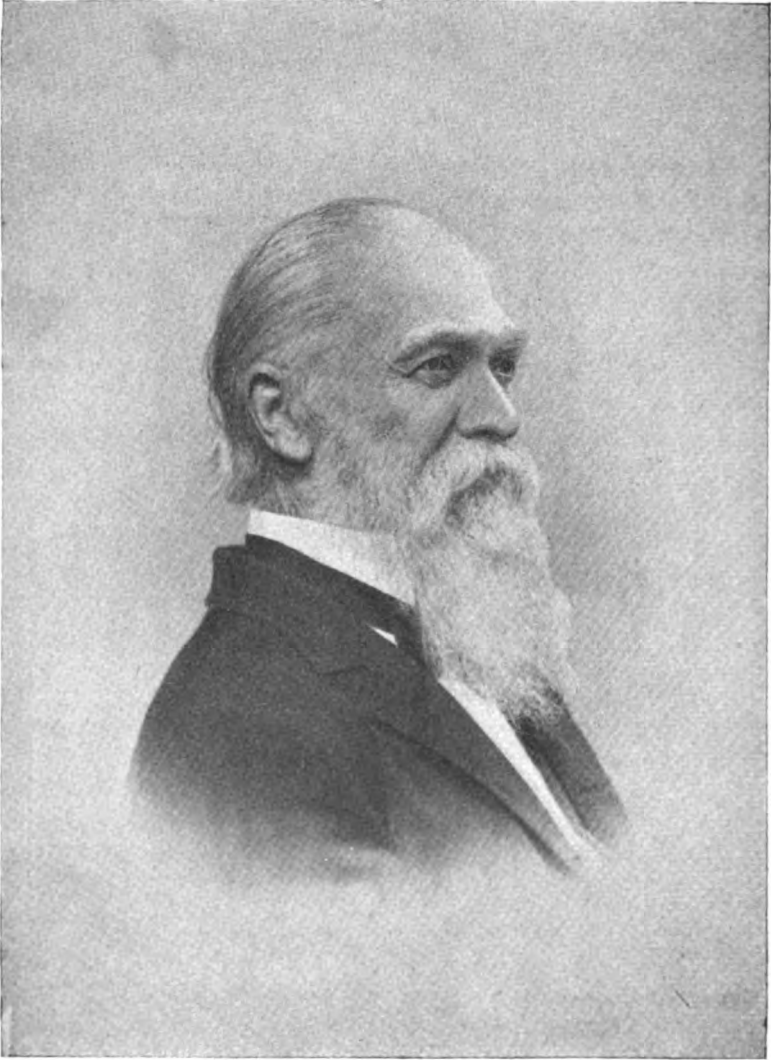
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MODERN biblical science has brought to light, and emphasized in its investigations, the distinction between what is "history" and what is "historical" in Biblical Literature. Pseudo-science claims with loud voice that the Bible has nothing "historical" about it, that it is all unhistorical and untrustworthy legend. Pseudo-orthodoxy shrieks out its challenge in declaring that the biblical accounts are downright "history," as much so, more so, than the works of Thucydides, Ranke or Gardiner. The earnest investigator studies both declarations and the facts which attest them. He sees some truth in both series of facts and is confused by the opposing claims. Biblical Science meets him and, under her cautious, conservative, honest guidance, he comes to see that the Bible may be, nay, is, in the highest sense, "historical," and therefore trustworthy; while at the same time it contains little that is written with the objects or the standards according to which present writers of "history" compose their works. Here, and here only, is firm ground reached, where all the facts are reconciled, without distortion or denial. The truth, the power, of those Sacred Narratives remains more firmly grounded, more highly attested. And it is truth and power which draw men to them with an attraction such as no other writings can exert. Biblical science brings truth to witness to Truth, and the result is far more satisfactory than the barren victory either of the unreliable formula of pseudo-science or of pseudo-orthodoxy.

IT IS claimed by many thinkers that the highest truth can find its fittest embodiment only in Poetry. Not only can it

most fully express itself in melodious numbers, but its power also can thus most fully be exerted. The Bible seems to stand in harmony with this view, and becomes one of its strongest proofs. Few persons have taken the pains to examine carefully the poetical element in these Scriptures. The extent of it is wide. Not the Psalms alone, nor Proverbs, but the Prophets also are its field. Not only in great books of the Bible, but scattered through its pages from Genesis with its "Song of Lamech," Exodus with its "Song of Moses," Samuel and Kings with their lyrical outbursts, to Luke with its melodious Psalms of the Annunciation, and Revelation with its hymns of the glorified, does this poetical element manifest itself. And what can be said adequate to the theme, when its character and significance are considered? Regarded merely from the point of view of literary style, Hebrew poetry is supreme for grandeur and tenderness. As the expression of the loftiest truth, as the medium of the deepest emotion, as the representation of all that is most real, most human, most divine, where can that body of human speech and thought be found which shall approach the Biblical poetry? What has made the Book of Psalms so dear to the hearts of God's saints? Not only the fact that it represents the purest and deepest outpourings of the human soul in the presence of its God, and Saviour—that, doubtless, is a large element in its power, but not all. This power which it breathes out is potent also, because these deep heart-emotions, religious-human aspirations, are poetically expressed. They ever sing themselves into the secret soul of man with an irresistible harmony. They can be sung. As the voice takes up the melody of the long-vanished singer, who poured out his confessions and lifted high his prayer before his God, we too would make his confession our confession, and his prayer our prayer. The union of poetry and truth here glorifies both. The former rings with a sublimer music; the latter shines with a more glorious splendor.

IN connection with the subject of biblical poetry in general, a subject may be here suggested for the investigation of

some student who may be interested in it. It is a wide-reaching subject. It is one which does not seem to promise large results, and must be investigated at first hand. It concerns the "Poetical Elements in the Gospels." How far, it is asked, does poetry in its widest sense enter into the thought, speech and style of the Evangelists? At first sight the task suggested seems to be an easy one. It would confine itself to arranging and discussing the poetical fragments embodied in the Gospels, which appear most prominently in the early chapters of Luke. Even this, however, is a field that may yield larger results than many have imagined. There are sayings and speeches of our Lord in these narratives which, by study, are seen to be preëminently lyrical in form, genuine bits of poetry. New discoveries here will await the student. But there is more than this. The element of "parallelism," so prominent in the Poetry of the Old Testament, which, indeed, is a poetical element extending throughout that ancient library and making it all poetical, is just as really present in the New Testament, and far more common than many a student imagines. Jesus Christ is a master of the style of parallelism. His sayings are filled to the brim with the material and the forms of poetry. The proverb and the parable are his domain. And we may go still deeper than this. Deeper than form is essence, and the essence of poetry is the "ideal element." But this very thing is the essence of the Gospel narratives. Above all it appears in the Fourth Gospel, which is, indeed, the highest poetry in the Bible; higher than the Psalms; more truly poetical than they. The Psalms sing of the communion of man with God. The Fourth Gospel is the poetry of God's communion with man. In the one we find the call of the human unto the Divine; in the other, the answer of the Divine to the human,—both supreme truth, both supreme poetry. In connection with this subject in its direct bearings, would come up a very interesting problem as to the relation of this poetical element in the Gospels to the question of their early transmission by oral tradition. That is, if we grant that the materials out of which our Gospels were constructed were handed down by word of mouth, how far does this poetical

element in them make their safe transmission more probable? Poetry is more easily, more correctly, handed down by word of mouth than mere prose. May we not count the Gospel poetry, as broadly sketched, a conservative element in its oral transmission? May we not find here an indirect and yet a strong argument for the trustworthiness of the Gospel of John? A final thought, which is really a repetition of what has also been an undercurrent of this whole series of suggestions, relates to the danger which may lie in the consideration of this subject. Time was when poetry and truth were thought to be antipodes. Poetry was mostly fiction—in short, lies. Truth was only indirectly concerned with it. If some still hold this view, then the mere suggestion of this question is equivalent to inviting the student to investigate how far the Gospel narratives are fiction. But it is not necessary to show how superficial and erring is such a judgment. Poetry and truth are not antithetic. While we may not be inclined to go so far as to assert that the two are identical, i. e., that the essentially poetic is the essentially true, or the reverse, it cannot but be allowed that a truth poetically expressed is not less true, and it certainly is much more attractive. When poetry is thought of not only as to form but as to essence, it may well be questioned whether in the Bible it was an accident of merely human performance that, not only in the Psalms but also in the Gospels, so large a place was given to the poetical element.

IN THIS age of strife, much time and temper are wasted on minor and quite unessential issues or unimportant phases of great questions. Who would care to deny, who does not lament therefor, that many of us are fighting battles over “words,” “definitions,” or “views,” while we are really neglecting the facts that lie at the foundation and afford the only real ground for discussion, the only sure hope of arriving at results worth having? Men who have no time to waste, men who are intent on reaching definite and solid bases, should beware of being drawn into “logical” battles about unessentials. Too much theological discussion is mere

logomachy. One may well allow himself to be thought and called a coward, rather than permit some theological word-juggler to entice him into strifes about shadows.

EVERY contribution to biblical science which deals with facts, either by disclosing those which are new, or by putting old facts into new relations and combinations, is to be received gratefully. Controversy may be, and is, valuable where the subject of discussion rests upon a fact-basis, and has objective reality. Apart from this, it is likely to be mere "wind" and too often foul and poisonous. The question of Inspiration, among living biblical questions, is one too often in danger of such a handling as degenerates into a strife about words, theories, or the men who ventilate them. Perhaps the poorest and weakest books in all the range of theological literature are those which treat this subject. They are like the works of Rollin or Milford among histories, either entirely fanciful and untrustworthy, or written with a bias and therefore presenting distortions of the facts. There is a theological "classic" on almost every other branch of the science. Where is the "classic" on Inspiration? Who will write it? Not the man with a "creed," a "theory," to defend or denounce,—but the man whose passion is concentrated, not on an opponent, but upon the facts, all of them in their due relations. He will be a man with wide knowledge of the Bible, scientific, matured knowledge, with a fine literary quality, with a sense of proportion, with an eye for realities, with an honest love for truth, with an overmastering reverence for God and His Word.

AN EXCELLENT example of the kind of work needing to be done on "Inspiration" may be found in Bishop Westcott's introduction to the Epistle to the Hebrews, in his Commentary. An outline of the discussion is given here, to call attention to the method and to afford food for thought. The Epistle to the Hebrews is compared with the Epistle of Barnabas, with the question of "Inspiration" in mind. Three

facts are brought out—facts, in their application, of supreme importance to the subject. (1) The two Epistles had their origin, each in a special condition of church life at the time of their writing. The Holy Spirit used that condition for the emphasizing of the particular aspect of truth which appears in each Epistle. (2) One of these Epistles, namely, that to the Hebrews, was, at the time of its appearance quite out of harmony with the forms of thought prevailing in the Church, at least much more at variance with them than was the other Epistle, that of Barnabas. It cut quite across the current, while the latter went with it. (3) Yet the Church passed by the Barnabas Epistle,—after some hesitation in some quarters, it is true,—and accepted the Epistle to the Hebrews as authoritative, as a book of the Scriptures. These points are weighty with meaning on all sides of this problem. They are commended to radicals and conservatives who are wrestling with it and with each other. Let them leave both and wrestle with these three facts for a season.

AMERICAN OLD TESTAMENT SCHOLARS:

JAMES STRONG, S. T. D., LL. D.

By Rev. J. W. MENDENHALL, D. D.,

Editor of the Methodist Review, New York City.

In the study of a scholar of high rank in literature, and of general distinction for great achievements in original research and investigation, we might relate the biographical facts of his life, finding in them the germs of prophetic development; or focus the inquiry on the turning-points in his history, philosophizing on their relation to final issues; or indulge with lively interest in a portraiture of the man as he is in the fullness of his powers and fame, with a brief analysis of the faculties by the aid of which he has acquired enduring usefulness.

Professor James Strong, of Drew Theological Seminary, Madison, N. J., scholar, *litterateur*, author, traveler, educator, Hebraist, cyclopædist, and linguist, is entitled to a biography, but one cannot be written in a few pages; as an eminent American thinker, sustaining relations to the development of American thought, he deserves full characterization, yet we must omit the consideration of his work in this broad aspect; but as a literary figure, well known in the circles of scholars, with many great literary aims fulfilled and others in process of fulfillment, we may briefly epitomize him, bringing to the surface those qualities that distinguish him from other workers, or constitute the sources of his individuality. That he has made an enduring impression upon his times, especially upon scholarship and literature, no one will dispute. If we should inquire the cause, as we are bound to do if we would appreciate the results of his life, we should consider several contributing agencies, for as the final issue is complex, so the causes are manifold and should be separated to be understood.

In physique, firm but not robust; in facial expression,

cheerful, resolute, reserving more than he reveals; in form, erect; in step, quick and elastic; in temperament, nervous, but disciplined into self-control; in intellectual texture, superfine, as in intellectual spirit grasping and eager for all knowledge; in social impulse, fraternal and amiable; in religious faith, simple and sublime, as in ethical life, pure and godly;—such in outline is Professor Strong.

Under psychological analysis he bears inspection and reveals idiosyncrasies. Of English descent on his father's side and of Dutch ancestry in his mother's line, he inherited persistent purpose from the one and the inquiring spirit from the other. In all his labors and achievements no characteristics have been more prominent than these. In this instance heredity contributed helpful and usable endowments, and the heir consciously unfolded under their agreeable and united leadership. Unfortunate had it been had other qualities disputed the supremacy of these primal rulers, involving his mental life in contradiction, confusion, and uncertainty. Happily, his intellectual nature was in harmony with itself, which accounts for his transparent perceptions of truth, his completeness of detail in investigation, his logical power of defense, and his reposeful faith in finalities. Easily discoverable, as a distinctive trait, is his exquisite literary taste which has always given direction to his studies and insured elegance and lucidity as well as force and persuasion in expression. Its peculiar manifestation is ever visible in his selection of great subjects for contemplation and investigation. To dwell on trivial themes is the province of small minds. Dr. Strong never played with insects; his life has been spent in scaling mountains and scalping their summits. Hence, the task of cyclopædia-making has been his delight; a philological and historical defense of the accepted authorship of the biblical books, has been his pastime; the exegetical interpretation of Old Testament history and theology has afforded him intellectual rapture; while the profound study of the problems of Christianity, and the preparation of a Concordance of the Holy Scriptures, together with many minor works on ecclesiastical themes, have proved the versatility of his mind, the abundance of his patience, the discrimination

of his taste, and the symmetry and equipoise of his mental habits. In philology, science, and biblical literature, he is an acknowledged authority, because early in life he mastered the laws of language, the facts of science, and the historical genesis and results of biblicism, applying them, as the years moved along, to all the varying problems of human thought as they came before him for solution. We commend the habit of selecting great subjects and devoting the life to them, as a prime condition of eminent success.

It follows from the preceding that he has an immense capacity for work, for without it his achievements have no explanation. Nevertheless, the secret of his history is not alone in the fact that he can work, or that he has worked, but in the fact that he knows how to work. He is an excellent example of literary industry, toiling regularly, constantly, effectively, knowing no *ennui*, ever living with the inspiration of a possible result before him. During the terms of the Seminary, lecture he must, and faithful is he in this department of instruction; but the midnight oil finds him at his desk with a busy pen, or dictating to employed helpers. Neither day nor night; neither summer nor winter; neither sea nor land, interrupt his inquiries, or betray him into silence or recreation. He is a giant when his burdens are greatest. He is in a normal state when he lifts the hills from their bases, and boldly winks at the stars in the vain hope of wooing them from their orbits. It is true to say that he is always employed; living in a realm where scholars only are at home.

In these statements, however, we have not exactly defined his method of industry, nor may we do more than to indicate the characteristics of his method, or the psychological principles that intuitively govern him in his inquiries. Few scholars are more original in plan and research, or are more determined to go to the sources of things, than this indefatigable worker. Rarely does he trust the conclusions of others, but holds as a rule that he must verify or prove all things before he concurs. To be able to fall back on original sources is not so much a mark of genius as it is an evidence of vast learning and fabulous acquisitions. In this partic-

ular, however, Dr. Strong excels, as easily tracing a word to its etymological source in the Hebrew, Arabic, Greek, Coptic, or Sanskrit, as a scientific fact to Huxley, Darwin, Linnæus, or Cuvier, or nature, or a religious teaching to the Bible or church history. Neither language, nor science, nor literature, nor the biblical sources, block his way, but rather illuminate his progressive steps and point him to safe conclusions. And when a problem is solved, or a position taken, he is immovable, because the process that leads to the result is logical and incontrovertible. Hence, when mere rhetoric or intricate fallacy dispute him he displays the mental courage of a conqueror, and is unyielding in the presence of sophistry and ignorance. If the scholar may be invincible against all opposition, Dr. Strong has clearly earned the right to resist superficial questioning, for it is seldom that he has been obliged to retract or modify his well-established conclusions.

In method of reasoning he is strictly analytical, and apparently writes from long premeditation of a subject. Thinking spontaneously, he speaks from matured conviction, and always after a mental process that projects itself not in form but in spirit, in premises and conclusions. With keen eye he separates between illicit and logical interpretations of facts or truths, between transient and essential elements, and employs details usually as illustrations of principles, but sometimes with startling effect as main arguments. For he is wise enough to recognize that sometimes a single fact will destroy the most elaborate theory, and a little history will undermine the most stately philosophy. In his analytical work he aims to clear the subject of adventitious adjuncts and reduce it to the simplest terms. This, however, is only preliminary to the subsequent defense of the main proposition which grows on his hands with the multiplication of his arguments. Finishing his task, he is ready to submit it to critic, antagonist, or to the great inquiring world, with few reservations and without fear. In method of inquiry, in pursuit of truth, and in that self-assurance that positive results produce, he is strictly Platonic, being guided, however, in his judgments and reflections more by the biblical spirit than by the temper of the academy.

We must not overlook in Dr. Strong that which is an ornament as well as an inspiration—the *religious factor*. Sincerity and devoutness, reverence and spirituality, faith and a prayerful spirit, constitute the unseen forces of his active life. Though a layman, he has the instincts of a theologian, with the added advantage that a non-ministerial view sometimes gives a thinker, and pushes his inquiries into the vast fields of biblical and ecclesiastical literature, as though he belonged to the hierarchy of Priests, rendering rare services to the Christian church by his devotion to its purposes and mission. In theology he is consistently Wesleyan, holding to the beliefs and customs of the Methodists with commendable loyalty and integrity. Nevertheless, he is of irenic spirit, recognizing the place and value of all other Christian bodies in the evangelical movement of the times, and applauding them for the work they are doing. Without a taint of bigotry, he nevertheless respects denominational ties; and without a taint of heterodoxy, he nevertheless is progressive within the limits of historic conservatism and according to the certified results of criticism and discovery. In these days of agnosticism and rationalism, when professors are turning from the faith, it is fitting to mention one who, having probed science, philology, history, and the Bible, as thoroughly as the so-called critics have done, finds no reason for abandoning historical beliefs, but on the contrary abundant evidence in their behalf. Dr. Strong accepts the Mosaic authorship of the Pentateuch, the Davidic origin of a majority of the Psalms, the Isaian authorship of the Book of Isaiah, and the Messianic and prophetic element in the prophetic books, besides the Johannine authorship of the fourth Gospel, and the canonical integrity of the New Testament. He repudiates the attempt to degrade the doctrine of inspiration, to establish the doctrine of errancy, and to empty the Bible of the supernatural. He is not in sympathy with destructive higher criticism, or with the modern types of skepticism, all too prevalent in colleges and seminaries. At the same time no one is investigating more thoroughly, or is guided more intelligently in the study of critical problems of to-day, and no one accepts new results more cheerfully, than this standard bearer of genuine orthodoxy.

With this outline we must close. As an author, Dr. Strong is distinguished; as a professor, he is marked as a master; as a thinker, his name is on the roll of earth's original inquirers; as a scholar, he is in repute as an authority. Only within sight of his seventieth birthday, he promises at least ten years more of hard toil for truth and humanity.

THE EVIDENCE OF COMPILATION.

By Prof. HENRY. P. SMITH,

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Recent discussion has brought to view a wide divergence of opinion as to the composition of the Old Testament books. A prominent scholar having asserted that "the great body of the Old Testament was written by authors whose names in connection with their writings are lost in oblivion," it is replied that "this severs the Bible entirely from that particular circle of well-known persons who were called of God by name and inspired by him to receive and record his supernatural communications." The difference between these two views is so radical that it deserves to be examined.

Let us notice the theory of the second quotation, which is announced as "the general consensus of Christian Apologetics." It seems to assert that the books of the Old Testament (with which this paper will concern itself) were written by certain well known men. But well known to whom? This is where the first difficulty arises. That they were well known to their contemporaries we may easily suppose. But if it mean well known to us, as is apparently intended, the author should point them out to us. He does indeed name to us "the prophets and apostles" as necessarily the authors of Scriptures: "first, because the books themselves claim to be the composition of these particular persons, to the exclusion of all other extraneous persons known or unknown; and second, because there were no other inspired persons besides the prophets and apostles." The author who makes these statements is too keen a logician to reason in a circle. Otherwise we might suppose him to mean something like the following:

By prophets and apostles we mean men inspired to write the Scriptures;

Therefore, the Scriptures were written by the prophets and apostles.

Of course if we include under the title *prophet* every man who was inspired to write one of the books of the Bible, then the whole Bible was written by prophets. But if it is meant that every book of the Bible was written by one of the men whom, from the Bible narrative, we know as prophets, the assertion is absolutely incapable of proof. The true state of the case is more nearly expressed in the following two propositions:

1. A considerable number of Old Testament books make no claim to be the composition of any particular author whatever.

2. So far from these books being each the work of a particular author, in the sense in which we understand the word, quite a number of them are compilations from earlier books.

The first of these propositions is so obviously true that it seems strange to have any one question it. Granting that the Pentateuch claims to have been written by Moses, that the Proverbs claim to have been written by Solomon, and that the prophetic books claim to have been written by the persons whose names they bear (and these claims are in fact not made), there remain the following books which make no allusion whatever to their authors, viz.: Joshua, Judges, Samuel, Kings, Chronicles, Ruth, Esther, Job, and many individual Psalms. It is indeed true that a Jewish tradition, dating back perhaps to the fourth century of our era, tries to assign these to authors "well known" in Biblical history. The tradition, however, is confused and even absurd in itself, and the interval between it and the redaction of the latest Biblical books is so great as to deprive it of any historical value.*

The second of the two propositions requires more extended treatment. It is claimed by the majority of Biblical scholars at the present day that a considerable number of the books

* The full text of the tradition is given with translation by Marx: *Traditio Rabbiorum Veterina de Librorum Veteris Testamenti Ordine atque Origine*, Lipsiae 1884. Let any one who doubts the statement above made try to digest "Moses wrote his own book, the Parasha of Balaam and Job;" or, "David wrote the book of Psalms at the hand of the ten elders, at the hand of Adam the first, Melchisedek, Abraham, Moses, Heman, Jeduthun, Asaph and the three sons of Korah."

of the Old Testament were compiled from already existing written sources. The evidence for this must of course be the same sort of evidence which we use in investigating other literary monuments. External evidence fails us almost entirely. We are, therefore, compelled to rely upon internal evidence, i. e., the phenomena of the books themselves.

The first thing noticeable is, that the authors refer to books known to them but which are not preserved to us. The author of the book of Joshua quotes a poetical stanza and adds "Is not this written in the book of Jashar?" The evident inference is that he has taken it thence. The author of Samuel takes from the same source the lament of David over Saul and Jonathan. The book of Kings frequently refers to books of the chronicles of the kings of Judah or of the kings of Israel. The form of his reference seems to indicate that he has made excerpts from these sources. When he says, for example: "Now the *rest* of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?" the plain inference is that *some* of his acts have been laid before us from this source.

The second point in evidence is, that the structure of the books quite plainly shows their character as compilations. The book of Judges, for example, has received two supplements which are independent of the main body of the work, the story of Micah and the story of the Benjamite War. These two sections are different in style each from the other, and both from the main body of the work. The simplest method of accounting for the differences in style, as well as for their position in the book (for chronologically they belong near the beginning), is to suppose they were added from other sources. In the books of Samuel we find different sections characterized by differences of style. And, as is usually the case where an attempt is made to combine the testimony of several witnesses, differences in the point of view become manifest. In the opening chapters of the book, Samuel becomes the great prophet and judge of all Israel. In the ninth chapter he is the modest seer of a small circuit, unknown to Saul whose home is only a few miles from

Rama. The apparent discrepancies in the account of David are well known. It is not necessary to conclude that these discrepancies cannot be reconciled. But we can account for their existence much more readily if we suppose them to occur in the writings of different men put together by a conscientious editor, than if we suppose them to occur in one man's composition.

Further, we may notice that, while the compiler has often preserved his sources without change, he has in some cases introduced explanatory notes into the text. So in 1 Sam. 9 : 9, he takes occasion to explain the word *Seer* which he finds used instead of *Prophet*. The instances in which older geographical names are explained by later ones are well known.

But the strongest proof of all is the repetition *verbatim* of the same passage in two different books. It is quite clear, for example, that the first chapter of Chronicles is made up from the various genealogies of the book of Genesis. The list Ezra 2 : 1-70 is repeated in Neh. 7 : 6-73, with only such variations as the carelessness of scribes usually introduces into such lists. Of course we need not here inquire whether these are quotations of one Biblical book by another, or whether both are copied from a third document now lost. The evidence of compilation is clear either way.

But the *method* of compilation deserves a few words. And the most instructive example here is the Chronicler. It is now generally admitted that where this author has the same matter which is found in Kings (or Samuel), he has taken it directly from these books. It is possible, however, that he had before him the documents from which the earlier books quoted. In either case his treatment of his sources is the same. It requires very little examination to show the following procedure :

1. He takes from his predecessor what suits his purpose. That purpose is quite clearly to give the history of Judah rather than of Israel. He therefore selects those sections which give the history of the Kings of Judah. He regards the monarchy as really beginning with David. After giving the genealogies down to the time of Saul, he begins his narrative with the death of that monarch.

2. The corollary of this is, of course, that he leaves out what does not suit his purpose. So the history of Saul, as just indicated. After the death of Saul he proceeds at once to the coronation of David at Hebron by all Israel, omitting all mention of the early partial kingdom over Judah, the war between David and Ishbosheth (Ishbaal) and the assassination of the latter monarch. In the account of the bringing up of the ark he omits the unedifying sneer of Michal, and, although he gives an account of the Ammonite war, he omits the closely connected episode of David's adultery, and later ignores the incest of Ammon and his murder by Absalom.

3. What he takes he frequently copies *verbatim*. Comparison in detail is unnecessary. Any one who will compare 1 Chron. 10:1-12 with 1 Sam. 31:1sq., or 1 Chron. 11:10-47 with 2 Sam. 23:8-39; or again, 1 Chron. 17:1sq. with 2 Sam. 7:1sq., will readily convince himself that the variations are only such as can be accounted for as mistakes of the scribes, and that the Chronicler copied these sections word for word.

4. Nevertheless, he frequently adapts the matter thus used to his own use by verbal changes. Many illustrations of this might be given. Extensive changes are made in certain sections, as may be seen by putting them side by side:

2 SAM. VI. 1SQ.

"And David gathered all the chosen men of Israel thirty thousand, and David and all the people who were with him arose and went from Baale-Judah to bring up thence the Ark of God upon which is called the name of Yahwé of Hosts sitting upon the Cherubim. And they made the Ark of God ride on a new cart and took it from the house of Abinadab which was on the hill and Uzzah and Ahio sons of Abinadab were driving the cart with the Ark of God and Ahio was going before the Ark."

[The following verses with slight variation.]

1 CHRON. XIII. 1SQ.

"And David took counsel with the captains of thousands and hundreds, every chief; and David said to all the congregation of Israel: If it be good to you and if it be from Yahwé our God, let us send to our brethren that are left in all the lands of Israel and with them the priests and the Levites in the cities of their pastures and let them be gathered to us. And we will bring the Ark of our God unto us, because we did not seek it in the days of Saul. And all the congregation said to do so, for the thing was right in the eyes of the people. And David gathered all the people from the Nile of Egypt to the entrance of Hamath to bring the Ark of God from Kirjath-Jearim. And

David and all Israel went up [to Baalah] to Kirjath-Jearim which belongs to Judah to bring up thence the Ark of God—Yahwé sitting upon the Cherubim which is called by the Name. And they made the Ark of God ride upon a new cart from the house of Abinadab, and Uzzah and Ahio were driving the cart."

5. What he uses he frequently supplements, by comments of his own, or from other written sources. This is in fact only an extension of what we have just been noticing. It is clear that the early verses of the parallel account just given are expanded in the later account. The continuation of the story of the removal of the Ark is much more expanded, so much so that only a few fragments of the text of 2 Samuel are retained. But in many cases insertions are made into the unchanged text of the older narrative. So, at the end of the account of the death of Saul, the Chronicler adds, "So Saul died for his trespass in which he rebelled against Yahwé, on account of the word of Yahwé which he did not keep, and also the inquiring of a necromancer. And he did not seek Yahwé, and he slew him and turned the kingdom to David son of Jesse." Apparently from other written sources are the lists, such as that of David's adherents who came to him at Ziklag (1 Chron. 12: 18q.) which is designed to supplement the roll of David's Heroes taken from 2 Samuel and found in 1 Chron. 11: 10-47. Sundry Psalms are also inserted, one in connection with the bringing up of the Ark.

It is not at all the purpose of the present paper to give an analysis of the books of Chronicles, but to show what light these books throw upon modes of Hebrew composition. It is often objected to critical theories that they are hypotheses merely. Frequently the assertion is made that the Penta-teuch (for example) could not have been compiled in the way supposed by the critics because no one ever did make a book in that way. This objection has been urged (1) against an author imbedding large fragments of one book in another, (2) against his putting together two different documents, (3)

against his making verbal changes so as to adapt a document to its new surrounding. (4) against his omitting any portion of what he has once begun to use. But, as we see, all these things have in fact been done by the Chronicler.* There is no reason why they may not have been done by other Hebrew historians.

* Driver's *Old Testament Literature*, which has just come to hand, characterizes Hebrew historical writing very justly: "The authors of the Hebrew historical books do not, as a modern historian would do, *rewrite* the matter, in their own language; they excerpt from the sources at their disposal such passages as are suitable to their purpose, and incorporate them in their work, sometimes adding matter of their own, but often (as it seems) introducing only such modifications of form as are necessary for the purpose of fitting them together, or accommodating them to their plan."

THE RELIGIOUS IDEAS OF THE FIRST BOOK OF
MACCABEES.

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The First Book of Maccabees* is one of the best of Jewish historical writings, but seems at first sight to contain little that is of theological or religious interest. In fact, however, the religious attitude of the book is of very great significance in the history of Jewish religious thought,—the more so because the position it represents found little literary expression in proportion to the number, station and influence of those who occupied it. It represents the view of the world and of life that prevailed among the upper, ruling classes in the time of national independence and glory under the Maccabean princes. It is a history of the wars that ushered in that time, and of the rules of Judas, Jonathan and Simon, covering the period from 170 to 135 B. C. It was written by a warm adherent of the Hasmonean house, in other words by one of the Sadducean party, at a time when that party was still in the ascendancy, and even before it had come into that sharp collision with the Pharisees which made of each a party in the proper sense. The date of the book is possibly toward the end of the reign of John Hyrkanus (135—105 B. C.), but more probably soon after it (cf. 16: 23 f.); certainly before the Roman conquest of Judea (63 B. C.), for the Romans appear only as allies (ch. 8, and 12: 1—4); and probably before Pharisaic dominance under Alexandra (78—69 B. C.), for polemic is wholly wanting; hence the beginning of the first century before Christ may be fixed as the probable date of the book.

The Pharisees, getting their distinction as a party from

*See the Greek text in Fritzsche's edition (1871), translated by Prof. Bissell in his Commentary on the Apocrypha in the Schaff-Lange series; commentaries by Grimm (1853), and Rawlinson (*Speaker's Commentary*, 1888); and introductory discussions by Schürer (*History of the Jewish People in the Time of Jesus Christ*, § 32) and literature there cited.

their opposition to the ruling house, were already active and gaining influence among the people. But the fact that they finally prevailed, and that, in consequence, most of the surviving literature of the period is of a Pharisaic character, must not make us blind to the facts that for more than two generations the Sadducees were in the ascendant, that the Maccabean rule had the hearty support of the people, who gloried in it as bringing back the age of David and Solomon, and that the Sadducees no doubt set the fashion in matters of belief, the scribes and Pharisees only gradually gaining dominion over the common mind.

In the absence of a controversial interest the writer has kept in a remarkable degree, considering his race and age, an objective, historical tone, and his religious beliefs appear only incidentally. His standpoint is in general the same as that of the son of Sirach,* but there are some significant variations.

In Sirach the individual is the subject of main concern, though the national interest is not wholly wanting. But the tendency to the individualization of religion, which marks this later period of Judaism, was somewhat checked or modified by the Maccabean wars and the reestablishment of the nation under the Hasmoneans. This revived the national feeling, and brought back the thought of God's dealings with the nation as a whole. Of an individual relation of man to God there is little trace in I. Maccabees. Religion to this writer meant faithfulness to law and custom, and devotion, even to the giving up of life, to the good of the nation. It was impossible, indeed, that the sense of personality, once awakened, should fail to assert itself, but it found satisfaction in heroic deeds for the nation, and in the fame of a great name thus achieved. We do not then, as in the earlier Sadducean writing, find a religion of the individual described quite independently of the national religion.

The religious ideas of our writer can perhaps best be arranged under the headings:—1. God. 2. Conduct. 3. Recompense. 4. The National Hope.

*See *The Religious Ideas of the Book of Ecclesiasticus* in the *STUDENT* for July and August, 1891.

I. GOD.

The religious reserve of the book is remarkable. There is a hesitation to ascribe to God any peculiar relation to an individual person or event. Valiant deeds are no longer ascribed, as in earlier Jewish writings, to God's intervention, nor is he praised for great victories, but the conqueror achieves his own success and earns glory for himself by his deeds. There is, to be sure, prayer before battle for the help of heaven (3: 44, 50-53, "How shall we be able to stand before them, except thou help us?" 4: 10, 30; 5: 31, 33; 7: 36-38, 40-42), and the issue of battle is put in the Lord's hands (3: 17-22 "It is easy for many to be given into the hands of a few; and with the God of heaven it is all one to save by many or by few. For victory in battle is not through the multitude of an army, but from heaven cometh the strength" cf. 1 Sam. 14: 6). But after victory it is not the fear of the Lord but the fear of Judas that is spread abroad, "and his name reached even the king; and every nation talked of the battles of Judas" (3: 25-26). We are constantly reminded of the Sadducean position as stated by Josephus: "The Sadducees take away fate, judging that it is nothing, and that human affairs are not ordered according to it, but all things are put upon ourselves, so that we ourselves are the causes of the good, and receive what is evil from our own thoughtlessness" (Ant. 13: 5, 9. cf. B. J. 2: 8, 14). This is a somewhat Hellenized statement of the fact that the Sadducees did not look for the hand of God in the ordering of individual lives and deeds. God is remote from life, as the name commonly used for him, "Heaven," would indicate (3: 18 f, 50, 60; 4: 24, 55, etc.). Heaven's will is indeed rather perfunctorily recognized (3: 60), but the miraculous intervention of God is never introduced even when in prayer an Old Testament instance of it is appealed to (7: 41 f.), or when the event is such as most strikingly to suggest it,—so the sudden paralysis and painful death of Alcimus just as he was beginning to pull down a wall of the temple (9: 55, 56); and Jonathan's victory in battle after all of his army except two men had fled (11: 69-79). God is, indeed, called the "Saviour of Israel" (4: 30 cf. v. 11), but quite the dominating note of

the book is that it was the Maccabean race "through whose hand salvation was given to Israel" (5: 62, cf. 3: 1-9; 9: 21f; 13: 3-6; 14: 25, 39; 16: 2,—Simon said, "I, and my brethren, and my father's house, have from our youth unto this day fought against the enemies of Israel; and things have prospered in our hands, so that we have delivered Israel oftentimes").

The writer of I. Maccabees believes in God, but it is not the thought of God that takes strongest hold of his mind and life.

II. CONDUCT.

The writer's heroes and models of virtue are the Maccabean warriors and rulers, and the conduct most praiseworthy and excellent is conduct most like theirs. To put oneself in jeopardy for the sake of resisting the enemies of the nation, maintaining the sanctuary and the law, and covering the nation with great glory, is the highest task for men (14: 29). By deeds of valor to achieve a present deliverance and glory for Israel, once again became the ideal of life, and it was perhaps better than the ideal of the scribes,—by deeds of ceremonial correctness to gain salvation and reward for themselves in the age to come. The Pharisee purposed to be altogether religious in thought and life. The Sadducee's ideal and aim was political. Nevertheless such religion as the Sadducee possessed had, it may well be, certain elements of wholesomeness and reality which the Pharisee missed.

For our writer then the prosperity and power of Israel were the matters of chief concern, and the best conduct was that which most served to secure this end. The law and customs of the nation must be zealously guarded. The prosperous and ruling class is always conservative of existing institutions. It is regarded as blameworthy even for heathen peoples to forsake the religion of their fathers (2: 19), much more should Israel keep its customs and ordinances sacred. It is in their defense that Mattathias and his sons first take arms (2: 1-26, cf. 3: 21, 29; 6: 59, etc.). There is no good in life if the sanctuary and glory of Israel are laid waste and profaned (2: 12, 13). It is better to die than to look upon the evils of the people and sanctuary (3: 59). Those who

wish to adopt heathen customs are transgressors and lawless, sinners, impious, haters of their nation (1: 11-15, 34, 43, 52; 2: 44; 9: 23, 73; 10: 14, 61; 11: 21, 25; 14: 14). Patriotism is the sum of virtues, and disloyalty is the sin of sins.

III. RECOMPENSE.

The demand for a just reward, here or hereafter, for service rendered, finds no expression in I. Maccabees. It was written in a time of prosperity, by one of the ruling class, so that the problem of the sufferings of the righteous did not press for solution. No rightening of life's account "at the last," such as Sirach teaches, is required or expected. The revival of national feeling partly accounts for this fact. It was enough that one die in honorable defense of his nation and its rights and customs. This, rather than long life and prosperity, was the fitting end of a righteous life. It was the end of the lives of the writer's heroes, Judas, Jonathan and Simon.

In Ecclesiasticus we found the desire for personal continuance satisfied by children and fame. In I. Maccabees little is said of the former, though Mattathias could feel comforted at death in leaving with his sons the work he had undertaken (2: 49 ff.), and Simon, in putting his sons in his place as old age came on (16: 2, 3). But it is in fame that the writer finds by far the most satisfying and indeed the only individual reward for deeds of virtue, and one of the strongest motives for their performance. If we are to trust our historian the love of glory was a motive hardly second to loyalty to the nation and its customs in the minds of Mattathias and his sons, though we may suspect that such personal ambition was fostered by the successes of the warrior brothers, and did not at first alloy their patriotism and religious devotion to the law (13: 3, 4; 14: 29). They did however get glory by their struggles and inspire the love of it in their countrymen, and so the historian puts such words as these into the mouth of the dying Mattathias:— "And now, my sons, be zealous for the law and give your lives for the covenant of our fathers. Remember our fathers, the works that they did in their generations, and ye shall receive great

glory and an eternal name" (2: 50 f.). "Be strong and be men in the law, for in it ye shall be glorified" (2: 64). The note is repeated again and again. Judas "made Jacob glad with his acts, and his memory shall be blessed forever He was renowned unto the utmost part of the earth" (3: 7, 9). When others heard of his success they said, "Let us also make ourselves a name" (3: 14; 5: 56 f.). In prospect of death Judas says, "Let us die manfully . . . and leave no stain upon our honor" (9: 10, and see further 3: 26; 5: 63 f.; 8: 12; 14: 10; 15: 9). Simon, the last of the brothers, built a great monument over the graves of his father and brothers, "and raised it aloft to the view," engraving it "for an eternal name" (13: 27-30); and when the people were impelled to express in some way their thanks to Simon and his sons, they decided upon tables of brass on which were written the great deeds of the family, and which were "set up within the compass of the sanctuary in a conspicuous place" (14: 25-49). No higher words could be pronounced over a valiant man than these: "He gave himself to save his people, and to lay up for himself an eternal name" (6: 44). This is the sort of immortality that the writer coveted, and it is clear that it is put in the place of any other. Death ends all (cf. 2: 62-63). Regard for the individual has turned aside from the religious to the military and political sphere, and there is here a reason why the Sadducee could persist in the denial of a future life in spite of the growing individual consciousness of the age.

IV. THE NATIONAL HOPE.

Here the writer's position is peculiarly instructive. We must bear in mind that he is recounting the very events by which, at their beginning, the Book of Daniel was inspired, events that led to a revival of the Messianic hope, and started the Apocalyptic movement. The older parts of the Book of Enoch probably appeared at about the time of our book. Yet there is here not the slightest trace of all this; and this fact is exceedingly instructive in regard to the conditions of the time. In Sirach's time men of a Sadducean tendency (before the party itself had arisen) still held to the

Messianic hope and gave it earnest expression, even if it did not form an important working element in life.* The reason for the change is not hard to find. The writer of I. Maccabees is a loyal and enthusiastic adherent of the Hasmonean ruling house. He could not wish for a new kingdom that should displace this. He could desire nothing better than such a reign as that of Simon, which he describes in language thoroughly Messianic in tone: "The land of Judah had quiet all the days of Simon (cf. Isa. 32: 17-18); he sought the good of his nation, and his authority and his honor pleased them always. . . . And he enlarged the bounds of his nation, and recovered the country. . . . And they tilled their ground in peace, and the earth gave her products, and the trees of the fields their fruit (cf. Amos 9: 13, 14; Ezek. 34: 27; Zech. 8: 12). Elders sat on the streets (cf. Zech. 8: 4, 5); all communed together of good things; and the young men put on honors and warlike apparel. . . . His honorable name was renowned unto the end of the earth (cf. Mic. 5: 4). He made peace in the land, and Israel rejoiced with great joy. And every man sat under his vine and his fig tree, and there was none to make them afraid (cf. Mic. 4: 4). And no one was left in the land to fight against them; and the kings were overthrown in those days (cf. Jer. 30: 8-11; 46: 25-28). And he strengthened all those of his people that were brought low; the law he searched out; and every despiser of the law and wicked one he took away. He glorified the sanctuary, and multiplied the vessels of the sanctuary"† (14: 4-16). One who was so well pleased with the present would not be eager to look for a better time. It was not among the prosperous and the powerful that the Messianic hope flourished but among those who felt the need of a change.

In the parting speech of Mattathias we read, "David through his piety possessed the throne of a kingdom for ever" (*eis aiōna aiōnos* "unto age of age," 2: 57). Mattathias, if he had said this, might have meant by it to express the

* See THE STUDENT Aug. 1891, pp. 94 ff.

† These latter elements belong to the legalism of later Judaism and have their nearest parallel in the Pharisaic picture of Messiah in Psalms of Solomon 17: 25 ff.

Messianic hope. But for the narrator it stands simply as a citation of the promise to David (2 Sam. 7: 13-16; cf. Ps. 89: 3, 4, 20-37), and "forever," in the light of history, would mean only, "for a long time."

Our writer does indeed look for the coming of a prophet who shall instruct the people in matters of ceremony or government. The stones of the altar profaned by Antiochus Epiphanes are laid away in a fitting place on the temple mountain "until there should come a prophet to give answer concerning them" (4: 46); but it was not a king for whom he longs; for "until a trustworthy prophet should arise" it was the will of the Jews whom this man represents "that Simon should be their prince and high priest forever" (14: 14).

Now it was precisely this maintaining of the high priestly and especially of the princely position of the house of Simon that formed the distinguishing mark of the Sadducee. It was the rejection of these, and especially of the high-priestly rank, that constituted the Pharisees as a party. And it is precisely in this book that we find not only a true reflection of the old Sadducean position, but the clue that has led to the discovery in recent years of the historical beginnings and first character of the Pharisaic party.* The original character and relations of the two parties had been obscured by their later developments. The secret lay hidden in two allusions in I. Maccabees. One is in 2: 42, where we read that "there assembled unto him [Mattathias] a company of Asidæans, valiant men of Israel, every one who freely devoted himself to the law." The other is in 7: 12 ff. where these same Asidæans are the first among the sons of Israel to make peace with the enemies of Judas. Those who were at first distinguished by their devotion to the law, are now numbered by our author among the transgressors and ungodly of Israel. It is because they sustained the pretensions of the "godless Alcimus" to the high-priesthood. But as a matter of fact Alcimus was the lawful high-priest. So all is clear. The Asidæans; "the pious," a society within Judaism of those who were peculiarly zealous for the law, join the Mac-

* See Welhausen, *Die Pharisaen und die Sadducaen*, 1874; Schürer, *History of the Jewish People in the Time of Jesus Christ* § 26.

cabean brothers at first and fight for the existence of the religion of their fathers, but when religious freedom has been regained, the altar renewed, and Judas, not contented, goes on to fight no longer for the faith and the law, but for power and glory, the Asidæans withdraw and resist pretensions that conflicted with the law. Thus the zealous legalists of Judaism became a party, the Pharisees, by their opposition to the ruling house, and so made of the adherents of that house a party, the Sadducees. The Pharisees, then, were in essence a religious party. Their political activity and significance is accidental. They never entered politics except in defense of the law of Moses. The Sadducees, on the contrary, were essentially a political party, and would not enter upon religious discussion except to defend their political interests, or as a last excuse for being, after they had, under Roman rule, lost all distinctive political significance.

THE DISCOVERY AND DECIPHERMENT OF THE CUNEIFORM INSCRIPTIONS.

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II. THE SECOND PERIOD OF ASSYRO-BABYLONIAN EXCAVATIONS.

Before going to the Second Period, mention must be made of the discovery and copying of the famous Behistun inscription by Colonel Rawlinson (now Sir Henry). This inscription consists of about 400 lines and it was carved, by order of Darius Hystaspes, on a steep mountain called Behistun (near Kermanschah) about 1700 feet high. The English officer not only copied this inscription for the first time between the years 1835 and 1837, but also made the first translation, having worked at intervals on this inscription from 1835-1846, when he brought his manuscript, containing the copy of the Babylonian text, to London. The important part played by this inscription and its discoverer in the history of the decipherment of the inscriptions will be noted later on. After the close of the first period, no excavations were made for almost twenty years. During this time Layard published his "Inscriptions in the Cuneiform Character from Assyrian Monuments," and the first three volumes of the "Cuneiform Inscriptions of Western Asia" had appeared, edited by Rawlinson with the help of Norris and George Smith.

In January, 1873, with George Smith, the Second Period of excavations began. Between 1873 and 1876 Smith made three expeditions, from the last of which he never returned, dying on his homeward journey at Aleppo, August 19, 1876, of a fever contracted in Baghdad. Smith's chief work was to make a more thorough examination of the palaces in Kouyunjik and especially of the North-West palace discovered by Rassam. Rassam continued the work begun by Smith and between 1877 and 1881 made three expeditions. The chief results of the first was the uncovering of another palace of

Asurnasirpal at Nimrud, and the finding of the celebrated Bronze Gates of Shalmaneser II. In the same year he visited the palaces of Sennacherib and Asurbanipal at Kouyunjik and brought back with him about 1400 tablets and the large ten-column cylinder of Asurbanipal, known as the Rassam (R^m) cylinder and, by all odds, the finest inscription yet found. In his second expedition he directed his attention to Babylon. Besides the so-called Egibi tablets, contracts, etc., he brought with him this time inscriptions of Nebuchadnezzar, and what is more important, inscriptions of Nabonidus and Cyrus. During his last trip, the most important discovery was the Temple of the Sun at Abu-Habba, the Sopheruaim of the Old Testament and the Sippara of the inscriptions. This site was accidentally found while Rassam was hunting for another mound. It is only seven-eight hours South-west of Baghdad, or less than 25 miles. From 1876-1881, while Rassam was also at work, the French vice-consul at Bassorah, Ernst de Sarzec, had been excavating at Tel Loh, the Shirpurla—or perhaps Lagash—of the inscriptions. The finds were for the most part non-Semitic. They are now in the Louvre and have been published by De Sarzec within the last five or six years. De Sarzec has been excavating at Tel Loh at intervals during the last ten years. He was there in 1889, and was visited by some of the American party who were then excavating at Niffer.

The first American expedition to Babylonia was the Catherine Wolfe under the direction of Dr. William Hayes Ward, of the *Independent*. The purpose of this party was to explore and to describe sites rather than to excavate. The most interesting part of the report is in regard to Anbar, about which Dr. Ward says: "The discovery of this city, which represents the Agade, or Sippara of Anunit, the Accad of Genesis X:10, the Persabora of classical geographers, and the Anbar of Arabic historians, is of the first importance." If I remember correctly, Dr. Ward's identification has not been generally accepted.

In 1888 and 1889, the Germans conducted excavations at a Hittite mound known as Zinjirli.* It is situated in the An-

* Cf. my note on Zinjirli in the *Old Testament Student*, Jan. 1889.

tioch plain at the base of the Amanus mountains (called by the Turks Giour or Infidel) about 50 miles west of Aintab, Turkey. The results obtained were fair, but they have not yet been fully published.

The British Museum has been purchasing tablets in the East and excavating during the last few years under the direction of Mr. Ernest Budge, of the Department of Egyptian and Assyrian Antiquities. I have not seen any reports of this work, but I know that a great many fine tablets have been procured.

The last expedition to Babylonia was that of the Babylonian Exploration Fund under the auspices of the University of Pennsylvania. No reports have as yet been published, and as a member of that expedition I am not at liberty to go into details. I will give, however, in the next paper (No. III.) a *general* account of "The Expedition of the Babylonian Exploration Fund of Philadelphia."

The prospects for future excavations are very poor for two chief reasons, viz: (1) because the Turkish government, in the person of Hemdi Bey of the Stambul Museum, has finally learned the value of these antiquities and has passed a law that all antiquities are hereafter to be regarded as the property of the Sultan. Firmans to excavate are granted only on the following conditions: 1) that the party of excavators be accompanied by a Turkish commissioner—another term for detective—into whose charge all the antiquities found must be placed, 2) that the salary of this commissioner be paid by the excavators, and 3) that the antiquities found and placed in charge of the commissioner be turned over to the Turkish government at the end of the period of excavation. These conditions cannot be regarded as very generous. (2) The jealousy of the ambassadors of the principal powers at Constantinople has frustrated many attempts to obtain special and favorable firmans from the Sultan. On account of the greed of the Turks and the jealousy of the powers, there is little encouragement to attempt further work in excavating these Assyrian, Babylonian and Hittite sites. Some of the most important ruins are situated in the most dangerous districts, in places over which the Turkish government has no

control, e. g., Ur, one of the first capitals of Babylonia, Senkereh, Warka, Niffer, etc. The Bedawin, in whose territory these sites lie, do not acknowledge the rule of the Turkish government and they are not the gentlest animals in the world, as some of the experiences of the last American expedition go to prove.

The native Arabs have been excavating for many years and with good results. There are in London one or two Arabs representing the dealers in Baghdad and Hilleh. The best known dealer here is Joseph Shemtob, an Arab Jew. The University of Pennsylvania in 1888 purchased two large collections from Shemtob and in 1889 another large collection from Shemtob's chief in Baghdad, whose name I will not mention, as it might possibly get him into the clutches of the Turks. Shemtob always has in his possession a large number of tablets, about which he knows nothing and for which he asks fabulous prices. It takes a long time to close a bargain with these dealers, but gold seems to have a great charm for the Arabs, and after a few weeks they are generally content to take twenty-five per cent. of the price originally asked.

The most important finds of the natives were made by Fellahin in the winter of 1887 at El-Amarna, in Upper Egypt on the eastern bank of the Nile about midway between Minieh and Siout. During the winter of '87-'88, about 200 of these tablets were offered for sale by native dealers in Cairo and Ekmim. Later on others were found. The Bulak museum in Cairo has, perhaps, the best collection. There are 160 in the Vienna museum, about 200 in Berlin, and an equal number in the British museum. The most of them have, however, passed into the hands of private individuals, Turkish, Russian and French officials. As may well be imagined these finds created a great sensation among Assyriologists. The language, which is very peculiar, and the contents of these tablets, will be noticed in another place.

Before leaving the subject of excavations, I should like to add a very few of the most important and interesting books which may be used to advantage by any who may wish to go into details further than the scope of these articles would

permit; Rich, *Narrative of a Journey to the Site of Babylon*; Layard, *Nineveh and its Remains; a narrative of a first expedition to Nineveh*; Chesney, *The Expedition for the Survey of the Rivers Euphrates and Tigris*; Layard, *Discoveries in the Ruins of Nineveh and Babylon, the Result of a second expedition*; Loftus, *Travels and Researches in Chaldæa and Susiana*; Place, *Ninive et l'Assyrie*; George Smith, *Assyrian Discoveries, an Account of Explorations 1873-1874*; Sayce, *Fresh Light from the Ancient Monuments*; Ragozin, *The Story of Chaldæa*. Good accounts are also published by Hommel, Delitzsch, Kaulen, and others in their Assyro-Babylonian Histories.

THE BOOK OF ECCLESIASTES.

By Prof. F. B. DENIO,

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The book of Ecclesiastes might well be called a picture of the soul of the Prodigal Son on his return to the Father. At the outset there is the conviction of the unsatisfying nature of the life he has led, in the body of the book are to be found alternations of judgment and feeling, of cynicism and earnestness in their struggle for mastery, at the close is the final victory of his better self. The writer had not yet come into a permanently settled habit of religious feeling and contentment. He therefore shows his vacillating moods. At the outset he declares what most persons at some time in their experience feel strongly enough, that all is vanity, all the labor in this life is fruitless and vexatious. This sentiment is the burden of many a Christian hymn. The various features of human life which excite this feeling are declared to be the inadequacy of wisdom or pleasure to give satisfaction, the injustice and folly displayed among men in their treatment of each other, also the inequality of the present condition of the righteous and the wicked and the consequent difficulty of believing that there is a righteous God who has a providential government over this world.

The standpoint of the writer must be gathered from the contents and the tone of the book itself. While the writer has the tone of a blasé man of the world, he is not beyond manifesting strong feeling. While he shows himself a keen thinker, the emotions which lie back of his thought are at times stronger than the thought itself. Sated but unsatisfied with the world and its pleasures, wearied by the sight of injustice among men, especially as displayed by superiors to their inferiors, recognizing with pain the fact that the dealings of God are apparently not based upon the moral deserts of men, the writer expresses his sentiments concerning the

problems of life. It is to be noted that there is slight trace of Israelitish sentiment, and no consciousness of a national history great and divinely favored in the past, nor bright anticipations respecting the future. The Kingdom of God seems to touch neither the hope nor the imagination. There are few words which might suggest that the writer was even a Jew. The Semitic fondness for proverbs, the lack of apparent logical purpose, and the calm conviction of the Israelite respecting the reality and the righteousness of God, are the points which he holds in common with the covenant religion of Israel. He seems wholly separated from the mighty current of promise and of national consciousness which makes the historical, prophetic and lyric literature of the Old Testament so rich and strong. The distinctive theocratic consciousness of the Old Testament is lacking in this book as in the rest of the Wisdom literature. One might think that the Preacher lived at a time of general decay and shared the sentiments of his time, or that he had lost faith in the special calling of Israel.

He seems to have been a disappointed old man who knew from observation and experience what was in the heights and depths of human life. Doubtless as a youth he had looked forward to life with ardor, had thought to win a name, perhaps to bring better things, certainly greater things, into the world than had previously been known. He would become wise and dazzle the world with wisdom hitherto unsurpassed, and at the same time enjoy all the pleasures of life. He had been self-centered and had accomplished many things, but only to his disappointment. During his career he had ignored the religious convictions of his race; in his old age these convictions reasserted themselves. They were the fundamental convictions which lie at the basis of true religion. His hopes and enthusiasms have lost their power, and he records the lessons from his life at the same time that he pictures the varying moods of his mind while writing.

When the relation of Ecclesiastes to the rest of the Old Testament is considered, we note that it teaches that although a righteous life may not secure outward tokens of divine favor, it will surely secure God's approbation, and it will be

well with those who fear God. It teaches that there is a temporal, even though there should be no material, reward for virtue. It seems that we must say that the morality of the larger part of Israel was based upon a belief in material prosperity as the blessing attendant upon obedience to God, and that the service of Jehovah would secure earthly and visible rewards. The Old Testament does not lack indication that the divine teaching pointed to spiritual blessings, peace of mind and heart, peace with God, consciousness of his approval and favor as the blessed rewards of piety, but the human hearts of the Jews clung to the outward and visible, rather than the inward rewards. Owing to the ignorance or forgetfulness of the teaching thus far made, the contrast between the theoretic deserts and the reality shook the faith of many believers as they meditated upon the providence of God. "When the cherished faith in temporal retribution was utterly subverted by the melancholy experience of the reversion of destinies; when the longing minds of the desponding people, released from the terrors of the law began to. . . . resort to various other experiments to obtain happiness, Coheleth disclosed a new bar of judgment in the world to come. There the judge of the quick and the dead will rectify all the inequalities which take place here." Therefore the teaching correlated to that of the reward for virtue is that of the punishment of vice. Unless there were some suggestion of explanation of the fact that the wicked prosper in this life and seem to prolong their lives by means of their wickedness, it seems that there must be a deficiency in a book which was to serve such providential purposes as the Old Testament does. It would be possible to doubt the justice of God if teaching on this point were left out of a record of revelation. Even the heathen moralists could affirm almost beyond a doubt that there was to be a future in which the present inequalities among men should be rectified; much more was it fitting that the teachings of Ecclesiastes should be part of the preparation for the coming of Him who brought life and incorruption to light through the gospel. When Christ came there was a general conviction that a judgment was to come. We must attribute this result

in part, if not largely, to the book of Ecclesiastes. It is not suggested that the Preacher saw clearly. The book is a cry for more light as well as a declaration of light already seen.

The intellectual value of the book is that it shows the mode in which the Jewish mind dealt with the problem contained in it. Kindred problems were stirring the minds of other peoples. This is an evidence that the Spirit who is the source of physical, intellectual and spiritual life was brooding over many lands, quickening many peoples to a sense of their needs, and thus preparing for the coming of the Messiah. The kinship of the problems is enough to suggest a possibility of connection between the Preacher and Hellenic thought, but there is no need to derive his thought from that. It is not a view which honors God's providence to argue in this way. It is too much like deriving the wisdom of Plato from Moses.

In theology Ecclesiastes adds an important contribution to Biblical material. "It puts more vividly than in any other way the worthlessness of human efforts to get happiness, and thus prepares the heart for God's way of happiness, a blameless, pious, trustful life." A negative character is more prominent in the book. It shows the darkness of the outlook which is not irradiated by the joy and faith of him who is assured of the progress of the Kingdom. The Preacher shows no sign of having heard of a coming Kingdom. His rest is finally in duty, obedience to God. There is no enthusiasm, little hope, and but a dull courage for duty. Yet this he shows to be immeasurably better than a self-seeking life. In this teaching is a positive element, and it is therefore a valuable contribution to the Biblical Apologetic. We do not look to this branch of theology for pleasure, it does not minister directly to religious joy, but it is essential to edification. Ecclesiastes is not such an apologetic as an Occidental would have written, and it is better for this very reason. The Preacher had an unwavering belief in a just God who has created the world, and who controls it by a divine order. To him God is a reality, and not remote from him. And this is all true in spite of the fact that he is strongly inclined to view life from a pessimistic standpoint; hence his unshaken

belief in the government and existence of God is the more significant.

A necessary part of the message of the preacher of to-day is the utter insufficiency of what this world offers to meet the wants of the human heart. It is well that there is in the Bible a book like this for the purpose of teaching the vanity of all earthly things in themselves to meet the deep need of mankind. It is when this conviction has been attained that God's way of happiness will be sought. Thus in theological thought and for the pulpit the book is fundamental, and a necessary educational element.

If one may hazard a precise date for the origin of Ecclesiastes the year 360 B. C. is as worthy of consideration as any other. The two generations previous to the Macedonian conquest seem to be the period most adapted for the production of a book of this character.

a. The language used in the book is a strong argument for an origin so late as here favored. It is not possible to ignore such arguments as those of Dr. Friedlaender [*Jewish Quart. Rev.*, I., 359], for the Solomonic date, yet he argues more cogently against Grätz's date, 8 A. D., than for his own position. The evidence from language seems incontestable. It should be remembered, however, as it seems not to be remembered, that the amount of literature from which we have to form our judgment is not great enough to warrant the certainty with which a conclusion is sometimes uttered on this point. The dogmatic statements occasionally seen do not savor of genuine scholarship.

b. The place of the book in the religious thought of the Old Testament also seems to point to the late writing of this book. Already has attention been pointed to the statement, more positive than elsewhere seen, that there is to be a judgment where every person is to be judged and receive his deserts.

c. It does not seem that there is any adequate reason to believe that the book had a still later origin. Perhaps the strongest argument for a later origin is that drawn from the fancied influence of Greek philosophy. It must be remembered that the travels of Herodotus had been recorded nearly

a century previous to the date above suggested. This indicates that there was intercourse possible among the nations of the earth, and history shows that such intercourse was actual. If there are slight traces of the influence of Greek thought in the book, the casual intercourse suggested would be sufficient to account for it. It would not have been strange if the Jews had been affected more from Greek influence than the book suggests. In spite of these considerations it seems to me that there is not an atom of what might be called a genuine trace of Greek philosophy in the book. Rather we are to call the book a part of the result of that ferment which had been moving in India, China, Persia and Greece in centuries almost contemporaneous. There is a difference between the Preacher and Socrates. The Preacher discussed the divine character, the delay in the punishment of the wicked, the immortality of the soul and other ethical problems; but he discusses them with less zest perhaps because he has a keener sense of the baffling nature of the problem; on the other hand he has an assurance of the existence and righteousness of God which the Greek thinker can hardly be said to have had.

d. If the occasion of the writing of Ecclesiastes be considered, the date proposed is more likely than any other which would seem worthy of consideration. It is incredible that the book should have been written without a purpose. Judging from the contents of the book it must have been written at a time when misrule and oppression were common; when there were many rulers who were unworthy, and who from their previous life were not qualified for their position; when the prosperity of the wicked and the insecurity of the righteous were shattering every belief in a reward for virtue and punishment for vice. Himself emerging from the sins and errors of such a time, the Preacher discloses the judgment to come in a writing where he mingles his sympathy with the prevailing sentiments of his time and the new convictions of life and duty which have assumed control over him.

It is such considerations as these which constitute a strong argument for the date which has been proposed. They seem decisive proof. It must be remembered that we know all too

little of the history of Israel, of the relations of Israel with other peoples, of the currents of linguistic usage which surged back and forth, the influence upon individual writers of their surroundings; and whoever dogmatizes on the basis of his ignorance has a broad foundation. Again it occurs that a religious truth is revealed and recorded and then remains inoperative for a long time, hence it is not certain that the advanced utterance originated at the time where it seems by development to belong. Then too, there were many periods of misrule and oppression to which the book of Ecclesiastes might have applied. In spite of the absence of a record of the history of the Jews at the date suggested, we feel that it cannot but have been a time of misrule. It seems certain that the race could have not been prosperous, that national sentiment must have been at a low ebb, and Messianic hopes weak.

Founding of the Christian Church.

An Inductive Study of the Primitive Era, 30-100 A. D.

IN FIFTY LESSONS.

PREPARED BY CLYDE W. VOTAW, CHICAGO, ILLS.

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FIRST DIVISION.

PERIOD OF JEWISH CHRISTIANITY.

Time: Five Years, 30-35 A. D. Leaders: Peter and Stephen.
Material: Acts 1: 1-7: 60.

CHARACTERIZATION.—The organized Christian Church is confined to Jerusalem. It assumes its primitive system of government, rites, methods, and teaching. It becomes firmly established as the Jewish Mother-Church of Christianity. It grows firmly united, and gathers zeal and force for its subsequent missionary activity. It is purified and strengthened by persecution. Its members are Jews, either by birth, or by adoption as proselytes of righteousness. The great problem about which the development of the Church during the Primitive Era turns: Whether or not the Gentiles should be admitted *as such* to the Christian Church, comes into prominence, through Stephen, only at the close of this Period, and serves as the ground of transition to Period II.

SYNOPSIS.—The early Christian Community at Jerusalem. Rise of the organized Christian Church. Primitive form of organization. Church officers and their duties. Methods of government. Conditions of membership. Rites. Services. The internal life of the Church. Its chief workers. Its members. Relation of the Christians to each other. Their connection with Judaism. The teaching of the Church. Doctrinal and practical beliefs of the Christians. The environment of the Church. Attitude toward it of the ecclesiastical power. Of the civil power. Of the common people. Providential guidance, protection and blessing of the Church. Inauguration of the diaconate, and the occasion of it. Assertion of the doctrine of a spiritual and universal Gospel. Consequent martyrdom of Stephen. Fierce persecution of the Christians. Dispersion of the Jerusalem Church. Beginning of general missionary work.

NOTE.—(1) Let the Preliminary Suggestions, on a preceding page, be read over attentively; (2) the *italics* in this Course are not used for emphasis, but only to indicate that material in each Study which is exclusively for the Advanced Grade; (3) the bibliographical references are to the editions of books as referred to in the table of Literature of the Course; (4) it will be seen that the treatment given the historic material is, in a measure, ideal and exhaustive, as compared with methods of study to which the majority of people have been accustomed. This has been done: (a) Because it is well for the student to have a high ideal before him, even if it be at present unattainable; (b) many will wish to make the complete investigation outlined; (c) it would be unsatisfactory and unscholarly to present the Course in a fragmentary, superficial form. The student therefore is expected to do all that he can—no more, no less; (5) the Scripture material is to be studied alone and thoroughly, at every Step, before reference be made to commentaries and literature concerning it. After that, USE BOOKS. (6) Let the student decide at the outset how much of the record work (see Preliminary Suggestions, Topic 4) he can do, and then let him faithfully do this from beginning to end. Choose those branches to record (transcription, analysis, explanation, discussion, summary, or teaching) which promise to be of the most permanent value and the most inspiring to you.

PRELIMINARY SUGGESTIONS.

1. Aim and Spirit. The aim of this study is intensely practical; the knowledge sought is not to be sought for its own sake, but that Christianity may to-day be better understood and practiced after seeing it as it was understood and practiced by the first Christians. The spirit to be maintained in the study is that of reverence, docility, candor, scholarly investigation, with patience and determination to complete the work begun.

2. Amount of Time. The Course, which consists of fifty studies, extends over two years, and is in two parts. (This makes them parallel with the New Testament International S. S. Lessons of 1892-3.) Each study, therefore, will be given two weeks. The student in the simpler Progressive Grade should not be satisfied with less than ten hours (that is, forty minutes each day) upon each Study. For the Advanced Grade fifteen hours (an hour a day) would be desirable. In both grades a much larger amount of time would be very profitably spent. Let each student set aside and consecrate a certain portion of his day to this work.

3. Manner of Pursuit. The Studies are adapted to the use of individuals, Bible Classes, Bible Clubs, Teachers' Meetings, Young Peoples' Meetings, Normal Classes, Y. M. C. A. Classes, etc. Four ways of pursuing the Course are possible for the student: (1) As a regular correspondence student of the *American Institute of Sacred Literature*, in which case he will have the skilled assistance and instruction of the *Institute* at every step of the Course. (2) As a member of a Bible Club, whose leader will be in closest connection with the *Institute*, and furnish to all its direction and assistance. (3) As one of a class or organization, using the published Studies as the basis of their work, but pursuing it independently. (4) As a private student, taking the Course alone and working it out without further direction or help. But the student is recommended to avail himself, if possible, of either the first or second method, as being the most satisfactory and profitable.

4. Record of Work. One-half of the usefulness of this Course will be lost if the student fail to keep a clear, systematized record of the information and results attained. These may be kept: (a) In one or more note-books, carefully classified; (b) on uniform blank sheets which can afterward be arranged and bound. Each step of each Study will furnish material to be recorded: (1) First Step: Facts (a) The transcript of each passage, in the student's own language, kept in exact order, will reproduce the whole Books of Acts in the student's own words—a most valuable piece of work. (b) An analysis, or table of contents, of the Acts to be kept, containing the Scripture divisions, sub-divisions, and paragraphs, with their respective headings. (2) Second Step: Explanations. Preserved: (a) In a note-book, under the respective texts; or (b) upon the blank sheets, the Scripture passage being cut from small cheap Testaments, and glued to the left of the page, while the words explained are underscored, the explanation being written opposite each to the right. (3) Third Step: Topics. The discussion preserved: (a) In a note-book, under the respective texts. (b) On the blank pages below the respective passage and explanations.

(4) Fourth Step: Observations. Preserve additional ones: (a) Upon the margin of the lesson leaf; or (b) in a note-book or upon blank sheet, properly arranged. (5) Fifth Step: Summary. All facts, teachings and truth gleaned, must be classified and stored away under appropriate headings, in note-book or upon blank sheets. The Summary must be a complete view of the history, development and teaching of the Christian Church during this period. (6) Sixth Step: Teachings. To be treated as Observations above.

5. Abbreviations. A. V.—version of 1611. R. V.—version of 1881. Ch.—chapter. V.—verse. Vv.—verses. Chapter nos. in bold face, verse nos. in light face, thus: 18: 27, 22f.—ch. or v. 22 and 23. 22ff.—ch. or v. 22, 23 and 24. 22sq.—ch. or v. 22 and those following indefinitely. 22a, 22b, 22c—v. 22, first clause, second clause, third clause respectively. Commentaries always referred to by author's name *in loc.*, i. e. under each specific text. Other books by author's name, vol. and page, thus: Neander, II. 97, of edition named in the table of literature preceding. *Italics* are not used for emphasis.

STUDY IV.

SEC. 3. EXALTATION OF JESUS CHRIST, THE HEAD OF THE CHURCH.

Acts 1:1-26.

18-28 MAY, 30 A. D.

MT. OLIVET, THEN JERUSALEM.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 1-14; (2) Gloag's Comty. on Acts, I. * 39-67. (3) Meyer's Comty. on Acts, pp. 23-39. (4) Expositor's Bible on Acts, I., 23-81. (5) Bible Dictionary, arts. Ascension, Lot, Matthias, et al. (6) *Vaughan's Church of the First Days*, pp. 1-20. (7) *Neander's Planting and Training of the Christian Church, I., 1f.* (8) *S. S. Times, Dec. 24, 1882.* (9) *Pelouet's Notes, 1892, in loc.*

FIRST STEP: FACTS.

PARAGRAPH 1. *v.* 1, the former treatise. *v.* 2, its scope. *v.* 3, resurrection appearances and teaching. *v.* 4, injunction to tarry in Jerusalem. *v.* 5, promise of a spirit baptism. *v.* 6, question as to restoration of Israel. *v.* 7, answer withheld. *v.* 8, outline of future work. *Vv.* 1-8, LAST INSTRUCTIONS OF JESUS TO HIS DISCIPLES.

PARAGRAPH 2. *v.* 9, the ascension. *v.* 10, two angelic messengers. *v.* 11, promise of Jesus' second coming. *Vv.* 9-11, THE ASCENSION.

PARAGRAPH 3. *v.* 12, return from Mt. Olivet. *v.* 13, the upper chamber. *v.* 14, the worshipping company. *Vv.* 12-14, CLOSE ASSOCIATION OF THE DISCIPLES.

PARAGRAPH 4. *v.* 15, Peter's address to the Christians. *v.* 16, the Scripture concerning Judas. *v.* 17, Judas as an apostle. *v.* 18, Judas' death. *v.* 19, the field of blood. *v.* 20, the Psalm prophecy. *v.* 21f, qualifications for a successor to Judas. *v.* 23, two nominees, *v.* 24f, prayer for divine appointment. *v.* 26, election of Matthias. *Vv.* 15-26, CHOICE OF A SUCCESSOR TO JUDAS ISCARIOT.

REMARK.—The student is expected to discover just what the historical material records, as follows: (1) the whole historical section to be read attentively through, determining (a) the general subject of which it treats, verifying, correcting or altering the printed statement of same; (b) the various paragraphs into which the section subdivides (here the RV will be particularly helpful), with the particular subject of which each paragraph treats, verifying, correcting, or altering them as printed. (2) The verse synopses, as printed, are to be verified, corrected, or altered. (3) *the text of the section is to be reproduced entire, in the student's own language, in condensed form on the basis of the verse synopses.* (4) *this original transcript is to be copied into a note-book especially prepared for its orderly preservation.* (See Preliminary Suggestions, Topic 4: Record of Work.)

SECOND STEP: EXPLANATIONS.

PARAGRAPH 1. *v.* 1, (a) what book referred to? (b) who was Theophilus? (c) why address the writing to him? (d) subject and scope of the former book (cf. Lk. 1:2ff)? (e) subject and scope of this book of Acts? (f) *meaning of "began both to do and teach"?* *v.* 2, (a) what "commandment"? (b) *meaning of "through the Holy Ghost"?* *v.* 3, (a) who saw him? (b) *what*
(Study IV.)

did they see? (c) over how much time did the appearances extend? (d) in what places did they occur? (e) *enumerate them* (cf. 1 Cor. 15: 35q). (f) what was the subject of this teaching? (g) what its substance (cf. Lk. 24: 45-49)? v. 4, (a) assembled with whom? (b) where? (c) *why?* v. 5, (a) *water baptism of John as compared with Spirit baptism* (cf. Lk. 3: 16; Acts 18: 24-19: 7). (b) *why was the Spirit baptism delayed?* (c) how many days after the ascension? v. 6, (a) *what is the connection denoted by "therefore"?* (b) when and why were they come together? (c) "at this time"—what time? v. 8, (a) *what kind of a power?* (b) *as a substitute for what previous condition?* (c) when to be received? (d) why then?

PARAGRAPH 2. v. 9, (a) meaning of "these things"? (b) who were looking? (c) *meaning of "taken up"?* v. 10, (a) duration of the ascension? (b) *why upward?* (c) *is heaven distinctly above in space?* (d) *why is it so referred to?* v. 11, (a) why called "Galileans"? (b) exact date of the ascension?

PARAGRAPH 3. v. 12, (a) *why return to Jerusalem?* (b) where was Mt. Olivet? (c) why so called? (d) what had been Jesus' relation to it (cf. Jno. 18: 11; Lk. 22: 39)? (e) how far was a "Sabbath day's journey"? (f) *how did the term and usage arise* (cf. Josh. 3: 1-4)? v. 13, (a) what was the "upper chamber" (cf. Lk. 22: 12; Jno. 20: 19, 26)? (b) *why used by the disciples?* (c) *who, how and why "abiding there"?* (d) compare this list of apostles with those in Matt. 10: 2ff, Mk. 3: 16-19, Lk. 6: 14ff, explaining variations. (e) *why is the list given here?* v. 14, (a) meaning of "with one accord"? (b) why "in prayer"? (c) *was their prayer worship, thanksgiving, or petition, and if the latter, petition for what?* (d) how large was this company? (e) *why so small a number of Christians?*

PARAGRAPH 4. v. 15, (a) meaning of "in these days"? (b) who were "the brethren", and how many? (c) *why call them a "multitude"?* v. 16, meaning of "guide to them" (cf. Matt. 26: 47-50)? v. 17, (a) meaning of "numbered among us" (cf. the apostolic lists)? (b) *meaning of "portion" and "this ministry" (cf. v. 25)?* vv. 18f, (a) *are these verses a parenthesis of Peter's, or a descriptive expansion by Luke?* (b) compare the account with that of Matt. 27: 5-8. (c) *just how did Judas die?* (d) *who bought the field?* (e) *how did it receive its name?* (f) reconcile the two accounts. v. 20, (a) compare with it Psa. 69: 25 and Psa. 109: 8. (b) *how are these to be applied to the case of Judas?* vv. 21f, (a) what connection made by "therefore"? (b) meaning of "complicated with us"? (c) during what time? (d) meaning of "went in and went out among us"? (e) *find parallel expressions in the O. T.* v. 23, (a) who were these two men? (b) what is to be presumed as to the fitness of both? (c) *do we know anything further about Barsabbas?* vv. 24f, (a) *who is addressed as "Lord"—God or Christ* (cf. Jno. 21: 17; Acts 4: 24; et al.)? (b) what is meant by "knowest the hearts" (cf. Jno. 2: 25)? (c) meaning of "in the ministry and apostleship"? (d) "fell away"—how? (e) "his own place"—*where and why* (cf. Jno. 17: 12)? v. 26, (a) manner of casting lots? (b) was it a customary mode of decision? (c) "for them"—whom?

REMARK.—This step is for the elucidation of the historical material, as follows: (1) the whole section is to be read through carefully, and every doubtful or obscure word, phrase, thought and reference is to be marked; (2) light is then to be sought upon all these points until they are cleared up; (3) *many other queries than those mentioned above will arise, and these also are to be noted and answers sought;* (4) where satisfactory answers can not be obtained, from commentaries or elsewhere, the questions will be referred to the Instructor; (5) *a careful record is to be kept of every explanation given* (see Preliminary Suggestions, Topic 4: Record of Work).

(Study IV.)

THIRD STEP: TOPICS.

1. Last Instructions of Jesus. (1) What command did Jesus give? (2) *why was a waiting period necessary?* (3) why wait in Jerusalem? (4) did these Christians live in that city (cf. *v.* 11a)? (5) for what were they to wait? (6) *in what sense was this promise "of the Father"?* (7) when had Christ spoken of it (cf. Jno. 7:39; Lk. 24:49)? (8) what was the significance of the promise as regarded the future of Christianity?

2. The Apostolic Mission. (1) Compare the commission of *v.* 8 with Matt. 28:18ff and Lk. 24:47ff. (2) what was the scope of the mission? (3) *why did not the apostles understand it so from the first?* (4) what was the essence of the mission (cf. *v.* 8c)? (5) what was to be the substance of their witness-bearing? (6) what the manner of it? (7) study passages in which the expression "witnesses" is applied to the apostles: Lk. 24:53; Jno. 15:27; Acts 2:32; 10:37-43; 13:23-31. (8) *give instances, from the history, of such witness-bearing.* (9) what qualifications in this matter were requisite for apostles (cf. *vv.* 21f)?

3. Apostolic Conception of the Kingdom. (1) What suggested the apostles' question (*v.* 6)? (2) what did they mean by the restoration of the kingdom to Israel? (3) *was it equivalent in their minds to the second advent of Christ?* (4) had they given up yet the idea of a temporal Messiah? (5) *what were the elements of that idea as they still held it?* (6) *note the steps in their life with Jesus when they were learning a more spiritual conception of the Kingdom.* (7) how did Jesus treat this question of the apostles, and what was His attitude toward them in view of it?

4. The Ascension and Attendant Circumstances. (1) Compare the other accounts of same in Mk. 16:19f and Lk. 24:50f. (2) *compare with it also the translation of Elijah (2 Kgs. 2:9-12).* (3) *what was the resurrection body of Christ at this time?* (4) what was the "cloud" that received him (cf. Mk. 9:7; 1 Kgs. 8:10f; Isa. 6:1-4)? (5) who were the white-robed messengers (cf. Lk. 24:1-7)? (6) *why did they come?* (7) what was the meaning of their question to the disciples? (8) *did it contain rebuke?* (9) just what information did they give? (10) *meaning of "in like manner" (cf. Matt. 24:30; 23:37; Lk. 13:34; Acts 7:28; 2 Tim. 3:8)?* (11) *significance of the ascension?*

5. The First Group of Disciples. Notice four elements that compose it: (1) the twelve apostles, except Judas; recall tests of their faithfulness which they had sustained. (2) the devout women, including Jesus' mother (cf. Lk. 8:1ff; 23:49; 24:42; Mk. 15:40; Acts 8:3); tell who they were and something about them. (3) Jesus' own brothers, how many (cf. Matt. 13:55; Jno. 7:3ff); what change had taken place in them, and why (cf. 1 Cor. 15:7)? (4) other unnamed disciples, making in all one hundred and twenty (cf. *v.* 15).

6. Peter's Use of O. T. Scripture. (1) *Compare carefully the quoted passages (*v.* 20) with their O. T. originals (Psa. 69:25; 109:8).* (2) *note likenesses.* (3) *explain differences.* (4) *to just what did the Psalm passages originally and primarily refer?* (5) *did Peter make a proper use of them here?* (6) *explain how each applies legitimately to the case of Judas.*

7. The Election of Matthias. (1) Why did Peter propose to fill Judas' vacated apostolate? (2) *is there reason to think, from Matthias' subsequent obscurity, that God did not intend Judas' place to be filled?* (3) how was

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Matthias fitted for the position? (4) why did not the Christians use their own judgment in deciding between the two nominees? (5) would either Matthias or Barsabbas have done equally well, as far as we can see? (6) *was God's choice limited to one of the two? if so, justify the restriction.* (7) should the lot be employed at present as a Christian mode of solving problems? (8) *why do we hear nothing further about Matthias?*

8. First Business Meeting of Christians. (1) Officers: is Peter an officer, or only an admitted leader? are any other individuals prominent? (2) Methods: from whom comes the proposition, and who approve it? who make the nominations? who cast the lots? Was it an entirely democratic method of procedure? (3) Results: was the election acquiesced in by all? was it a purely popular election? *Make a statement which will convey your idea of the polity of the Christian body before Pentecost as seen in this meeting.*

REMARK.—This Step is explanatory, but directs the student to treat the large, main themes of the historical material in a comprehensive, free way. (1) Answers to the above questions will be sought in the material itself, in commentaries and special treatises (see Bibliography), and by individual reflection and judgment. (2) difficulties met with are to be referred to the Instructor; satisfactory answers cannot always be given, but the study of deep and perplexing questions is useful. (3) *other topics than those printed will suggest themselves; these also should be considered, but with care that the most important ones receive the first attention.* (4) *a careful record should be kept of all work done upon these Topics (see Preliminary Suggestions, Topic 4: Record of Work).*

FOURTH STEP: OBSERVATIONS.

1. Christ's resurrection appearances and teaching were all important in the preparation of the apostles for their work.
2. Jesus dealt gently with the Messianic misconception which still remained in the apostles' minds.
3. Witnessing to the life, character, work, and resurrection of Christ was the duty of his followers.
4. The departure of the visible Christ was accompanied by the assurance of His return.
5. The injunctions of Christ were faithfully kept by His disciples.
6. The early Christians were closely united in their social as well as in their religious life.
7. The disciples awaited the fulfillment of the promise with trust, thanksgiving, joy and expectancy.
8. The Jerusalem group of Christians numbered only 120 (*v.* 15), but probably there were others elsewhere (*cf.* 1 Cor. 15:6).
9. The brothers of Jesus, who disbelieved in Him during His life, became His followers after the resurrection.
10. The devout women were a testimony to the fact that the Gospel had placed woman on a higher plane.
11. New experiences led to a new understanding and use of the O. T. Scriptures.
12. There was as yet no organization of the Christians, Peter figuring only as a spokesman.
13. The appointment of a successor to Judas was felt to be so important that it was left to divine direction.

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14. The first business meeting of the Christians was called and conducted on thoroughly democratic principles.

REMARK.—In this Step the student's attention is directed to the main points of historical incident, development and teaching in the Section treated. (1) The place from which each Observation is drawn is to be found, marked down after the Observation, and the statement verified or corrected. (2) The character and importance of each Observation is to be duly considered and then learned. (3) *other Observations worthy of note are to be discovered and formulated, and a record of them kept (see Preliminary Suggestions, Topic 4: Record of Work.)*

FIFTH STEP: SUMMARY.

1. Make out a list of the important historical incidents recorded in this Section.

2. Gather together, in an orderly, classified form, all information which this Section contains concerning:

- (a) the religious life of the Christians.
- (b) the social life of the Christians among themselves.
- (c) the relations of the Christians to outsiders.
- (d) the Christians' conception of the Gospel at this time.
- (e) the number of disciples, and their leaders.
- (f) methods of administration in the disciple body.
- (g) marks of God's providential guidance.

3. *Write out a brief description of the status of the Christians during this little period before full organization.*

REMARK.—This Step calls for the gathering and classifying of all the historical material (facts and teachings) harvested from the work already done upon the Study, and its systematic, organic combination with all material which precedes and follows. This can only be accomplished by the preservation of each Summary in a carefully arranged and sub-divided note-book, where each item can be entered under its appropriate heading, with the reference where found and the date to which it belongs (see Preliminary Suggestions, Topic 4: Record of Work). The permanent value and the satisfaction of this Course will depend upon the completeness and faithfulness with which this Summary work is done. It cannot be neglected.

SIXTH STEP: TEACHINGS.

1. Christ's departing injunction and promise show His continued relation, beyond the ascension, to His church on earth.

2. Christ gave no answer concerning the time of His return, which He Himself did not know (cf. Mk. 13: 32), and which he did not regard as of vital importance.

3. Christ plainly pointed out the whole world as the sphere of the Gospel; to His conception it was a universal religion.

4. Devotion, ability and trustworthiness are more important than numbers for spreading and establishing the Gospel.

5. There is a legitimate use of the O. T. writings as typical of and foreshadowing the Messianic period: what that use is must be ascertained by a careful study of the N. T. usage and its conditions.

REMARK.—This Step calls for the application of the historic truth and precepts to our own lives and times. Each printed teaching is to be carefully considered as to: (1) its source in the material. (2) whether it has been accurately drawn from the history. (3) its relation to other teachings of the Scriptures. (4) its practical meaning for each individual man. (5) its meaning for the Christian Church as a body to-day. (6) other important teachings are to be discovered by the student and added to the above (see Preliminary Suggestions, Topic 4: Record of Work).

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STUDY V.

SEC. 4. CHRIST'S SPIRITUAL PRESENCE WITH HIS CHURCH, DIRECTING ITS ORGANIZATION.

Acts 2: 1-47.

28 MAY, 30 A. D.

JERUSALEM.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 15-30. (2) Glog's Comty. on Acts, I., 68-119. (3) Meyer's Comty. on Acts, pp. 40-74. (4) Neander's Planting and Training of the Christian Church, I., 3-23; II., 58-64. (5) Expositor's Bible on Acts, I. 82-147. (6) Bible Dictionary, arts. Dispersion, Pentecost, Peter, Tongues, Lord's Supper. (7) *Vaughan's Church of the First Days*, pp. 21-60. (8) *Fisher's Beginnings of Christianity*, pp. 558ff. (9) *S. S. Times*, Dec. 31, 1882; Jan. 6, 1883. (10) *Peloubet's Notes*, 1892, in loc.

FIRST STEP: FACTS.

PAR. 1. *v.* 1, Christian assemblage. *v.* 2, the sound. *v.* 3, distributed tongues. *v.* 4a, the Holy Spirit. *v.* 4b, inspired utterance. *Vv.* 1-4, THE ADVENT OF THE HOLY SPIRIT.

PAR. 2. *v.* 5, Jews of the Dispersion. *v.* 6a, crowd gathers. *v.* 6b, tongue speaking. *vv.* 7f, people amazed. *vv.* 9ff, foreign lands represented. *v.* 12, explanation sought. *v.* 13, conjecture of same. *Vv.* 5-13, SPEAKING WITH TONGUES.

PAR. 3. *vv.* 14f, defense of the disciples for tongue-speaking. *vv.* 16-21, the phenomenon explained as a fulfillment of O. T. prophecy. *vv.* 22-32, Jesus' life (22), death (23), and resurrection (24-32) explained in their true light. *vv.* 33-36, exaltation and regnancy of Christ. *Vv.* 14-36, PETER'S DISCOURSE.

PAR. 4. *v.* 37, effect of the discourse. *vv.* 38ff, exhortation and promise. *v.* 41a, initiatory baptism. *v.* 41b, three thousand converts. *v.* 42, manner of life of the Christians. *Vv.* 37-42, LARGE ACCESSION TO THE BODY OF DISCIPLES.

PAR. 5. *v.* 43, apostolic miracles. *vv.* 44f, fraternity and charity. *v.* 46, the Christians' daily life. *v.* 47a, relation to outsiders. *v.* 47b, steady growth of the disciple body. *Vv.* 43-47, BENEFICENCE AND INCREASE OF THE CHRISTIANS.

SECOND STEP: EXPLANATIONS.

PAR. 1. *v.* 1, (a) why assembled? (b) were they frequently so? (c) where? (d) *why not in the Temple?* (e) how long since Jesus' ascension promise? (f) *why this period of waiting?* *vv.* 2f, (a) were the sound and tongues actual wind and fire, or only of such a nature as to suggest these? (b) God in the wind, cf. *Psa.* 104:3f; *Ezek.* 1:4. (c) God in the fire, cf. *Ex.* 3:22; 13:21; 19:16-20; *Gen.* 15:17. (d) *what divine purpose in sending these manifestations?* (e) *what did they symbolize?* *v.* 4, (a) how many and who spoke in tongues? (b) what did they say (cf. *v.* 11)?

PAR. 2. *v.* 5, (a) meaning of "dwelling"—permanent residence, or sojourning at the feast, or both? (b) meaning of "devout"? (c) "from every

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nation"—to be taken literally or generally? v. 6, why did the people run to the house where the disciples were gathered? v. 7, significance of the question? v. 8, meaning of "our own language"—did foreign-born Jews adopt foreign languages? vv. 9ff, (a) make a geographical study of the places here referred to. (b) *what were "proselytes"?* (c) *describe the two kinds.* vv. 12f, (a) why the disposition to ridicule the occurrence? (b) what had to be accounted for? (c) what explanation was offered, and was it serious?

PAR. 3. v. 14, (a) why did Peter give the address? (b) why did the eleven stand up with him? (c) what two classes of people addressed? (d) who are meant by "men of Judea"? (e) who by "ye that dwell at Jerusalem"? v. 15, why not drunk at "third hour" (cf. 1 Thess. 5:7f)? v. 16, *when and under what circumstances was this prophecy originally made* (cf. Joel 2:28-32)? vv. 17f, (a) *meaning of O. T. expression "in the last days"?* (b) *its meaning in the N. T.* (cf. Heb. 1:2; 2 Tim. 3:1; 1 Jno. 2:18)? (c) *what was it to "prophecy"* (cf. 1 Sam. 10:5-13; et al.)? (d) *what difference between "visions" and "dreams"?* vv. 19f, (a) were men to expect a literal fulfillment of these words? (b) had these signs yet come (cf. Lk. 20:11; Matt. 24:29)? (c) *what is meant by the "Day of the Lord"—fall of Jerusalem, second advent, day of judgment, or what?* v. 21, difference between this and the Gospel invitation? v. 22, (a) meaning of "a man approved of God" (cf. Jno. 3:2)? (b) *why does Peter argue from Jesus' humanity to his divinity?* (c) distinguish between "mighty works," "wonders" and "signs," illustrating each. vv. 25-31, (a) *state clearly Peter's argument from Psa. 16:8-11 for Christ's resurrection.* (b) *was this legitimate interpretation?* (c) *how valuable was the argument absolutely?* (d) *how valuable relative to his time and audience?* v. 32, explain why the Christians were essentially "witnesses," and of what? . vv. 33ff, (a) *state Peter's argument for the exaltation of Christ* (cf. Matt. 22:43ff). (b) *in what sense is it valid?* v. 36, characterize this application of the truth.

PAR. 4. v. 37, (a) meaning of "pricked in their heart"? (b) "they"—who? v. 38, (a) what two requirements (cf. Lk. 24:47; Matt. 28:19)? (b) *were former persecutors among the inquirers* (cf. Lk. 23:34)? v. 39, (a) "your children"—young of years, or posterity? (b) "all afar off"—Gentiles (cf. Zech. 6:15; Eph. 2:11ff). (c) *meaning of v. 39b?* v. 40, "crooked generation"—*in what respects and why* (cf. Deut. 32:5; Phil. 2:15; Matt. 3:7; 17:17)? v. 41, (a) why so many converts? (b) from what classes of the people? (c) *why had not Christ had such numerical success?* v. 42, (a) state carefully the content of the apostolic teaching at this time.

PAR. 5. v. 43, (a) whence this "fear," and why? (b) what were some of the "wonders and signs done by the apostles"? (c) *why were they commissioned to perform them?* (d) *was their commission transferred to subsequent generations?* vv. 44f, (a) characterize the fraternal relations and self-sacrifice of the Christians. (b) *is anything more meant here than pure charity in case of need?* v. 46, (a) how could the Christians still be Jews also, in religion? (b) explain the "breaking of bread" (cf. v. 42; Lk. 24:35; Acts 20:7; 1 Cor. 10:16). (c) meaning of "singleness of heart"? v. 47, (a) reasons for the growth? (b) exact meaning of the last clause (compare AV and RV)?

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THIRD STEP: TOPICS.

1. The Feast of Pentecost. (1) What were the three great feasts of the Jewish Year, when did each come, and what was its significance (cf. Ex. 23: 14-17; Deut. 16: 1-17)? (2) what was the manner of celebrating the Pentecostal Feast? (3) *had this Feast any relation to the Sinai law-giving* (cf. Ex. 12: 1; 19: 1)? (4) *what is our "Whitsunday"?* (5) *was this Day of Pentecost a Sunday* (cf. Lev. 23: 15f; Jno. 18: 28; 19: 14, 31)? (6) *what difference whether it was Sunday or not?* (7) why was the Day of Pentecost chosen as the time for the fuller advent of the Spirit? (8) *is it accurate to call this the "birthday of the Church"—was not the Church truly existent before this in the body of believers?* (9) *what was the exact significance of the day to the Christian Church?*

2. Advent of the Holy Spirit. (1) Recall Jesus' promise of it and the condition (cf. Jno. 15: 26; 16: 7). (2) had the Holy Spirit been present and active before this time (cf. Lk. 1: 41; Jno. 20: 22)? (3) if so, what was the peculiarity of this Pentecostal coming (cf. Acts 2: 33; Jno. 7: 39; 16: 7-11)? (4) was the bestowal at this time, fuller, permanent, and universal? (5) *was it of such a nature as to preclude a further outpouring of the Spirit?* (6) was this bestowal in part of a temporary nature, e. g. the gifts of prophecy and of miracle-working? (7) *what is meant by the "Dispensation of the Spirit"?* (8) *what was Christ's relation to the advent of the Holy Spirit* (cf. Jno. 15: 26; 16: 7), and *why was it so?* (9) *formulate your conception of the Holy Spirit.*

3. Jews of the Dispersion. (1) In what numbers and where might Jews be found outside of Palestine? (2) *describe the three great compulsory dispersions in the seven hundred years before Christ* (cf. 2 Kgs. 15: 29; 17: 6; 25: 8-11). (3) were there also voluntary dispersions for purposes of commerce? (4) did the dispersed Jews maintain their Jewish religion in foreign lands? (5) why? (6) *in what ways?* (7) how was this dispersion of the Jews providentially turned to the highest service of the Gospel when Christianity was carried into the pagan world? (8) *compare with this Jewish service to the Gospel that rendered by the extensive conquests of the Greeks, and the world empire of the Romans.* (9) how did representatives of the dispersed Jews happen to be in Jerusalem at this time? (10) would they be likely to carry Christianity back with them to their foreign homes?

4. Inspired Tongue-speaking. *Consider two views: (1) an actual speaking of the Christians in different languages—Greek, Arabian, Persian, and especially in the various dialects of these: a temporary, miraculous, and wholly peculiar phenomenon (so Gloag, Hackett, Schaff, et al., q. v.). But explain (a) why this was necessary, since Greek and Latin were universally known and used; (b) why they should be thought drunk if they were talking intelligibly; (c) why this instance of tongue-speaking should be pronounced wholly different from the tongue-speaking common in the early church (cf. Acts 10: 46; 19: 6; 1 Cor. 12-14. (2) an ecstatic, incoherent utterance of the believing Christian manifesting his joy in the possession of the Spirit (see full description in 1 Cor. 12-14, especially 14: 14, 19, 22f), (so Meyer, Neander, Fisher, Lindsay, et al., q. v.). Is it possible that the tradition which Luke incorporates here slightly misunderstood the Pentecostal occurrence?*

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5. Peter's Discourse. Consider the characteristics of this discourse, as regards : (1) the material introduced. (2) the line of argument developed. (3) the points of the teaching about Christ. (4) the fitness of the discourse to the situation (the hour of witness-bearing had come). (5) its directness, simplicity, and courage. (6) Peter's own conviction of the truth he proclaimed. (7) what is the value to us of such a discourse, together with its historical setting? (8) *how did Luke probably obtain the account of it for his history?*

6. Church Membership. (1) What had made baptism an initiatory rite of admission to the Church (cf. Lk. 24 : 47 ; Matt. 28 : 19)? (2) What did baptism signify? (3) *how was it administered?* (4) *was it both a water and a spirit baptism (cf. Acts 19 : 1-6)?* (5) *describe the early custom of celebrating the Lord's Supper (Eucharist) at the close of the union meal (Agape).* (6) what requirements, as regarded past life, were exacted of a candidate for membership? (7) what, as to present conduct? (8) what was it necessary for him to believe? (9) what were the contents of the primitive church creed? (10) *has this any bearing upon church creeds of to-day—if so, what?*

7. Characteristics of the Primitive Christian Life. (1) Eight particulars of the daily conduct and experience of the first Christians are specified (*vu.* 42, 46) : (a) receiving instruction from the apostles ; (b) religious fellowship (cf. Phil. 1 : 5) ; (c) celebration together of the Eucharist ; (d) public worship and prayer ; (e) faithfulness to the Temple service ; (f) continued joy and unity ; (g) praise and thanksgiving to God ; (h) powerful influence for good on the unconverted. (2) describe and illustrate these characteristics. (3) what was their source? (4) how generally did they obtain among the Christians? (5) *compare their type of Christian living with our own, showing points of excellence and of deficiency in each.*

FOURTH STEP: OBSERVATIONS.

1. The Christians were gathered together for united worship when the great outpouring of the Spirit came.

2. The inner spiritual experience was signified and emphasized by the outer physical manifestation.

3. This was the formal organization of the Christian Church.

4. The opportunity given the Christians to reach the multitude with the Gospel was fully used.

5. The apostles stood up to represent the Church, while Peter spoke as a representative of the apostles.

6. Peter here sustains the same relation toward the Twelve as during Christ's ministry—he is leader and spokesman.

7. His address is full of truth newly-conceived, and is manifestly inspired utterance.

8. A new view and use of O. T. Scripture is now apparent in Christian thought and teaching.

9. The time had come when Christianity could achieve numerical success.

10. The daily life of the Christians was characterized by apostolic instruction, fellowship, commemoration of Jesus, joy and prayer.

11. The Christian life, work and teaching, impressed and won outsiders.

12. The Christians, while essentially such, still remained faithful also to their Jewish belief and worship.

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FIFTH STEP: SUMMARY.

1. Prepare an orderly list of the important historical incidents recorded in this Section.
2. Gather and classify all information afforded by this Section concerning :
 - (a) attitude of the common people toward the Christians.
 - (b) power of the Gospel in the world.
 - (c) form of organization of the Church.
 - (d) rites and services of the Church.
 - (e) conditions of membership, and number of members.
 - (f) relation of the Christians to the Jewish religion.
 - (g) teaching and preaching of the early Church.
 - (h) apostolic miracle-working—quantity and significance.
 - (i) daily life and practice of the Christians.
 - (j) apostolic use of the O. T. Scriptures.
 - (k) indications of God's guidance and blessing.
 - (l) elements of strength in the Church and its leaders.
 - (m) presence and work of the Holy Spirit in the Church.
3. Write out a brief description of the eventful Day of Pentecost, indicating its significance for the Christian Church.
4. Review carefully the Summary of Sec. 3, bringing all its material into organic unity with the Summary of this Section, weaving together the entire history up to this point.

SIXTH STEP: TEACHINGS.

1. Christ's relation to His Church is vital and permanent.
2. The Holy Spirit is present in and with the Church as the renewing and informing power to bring about its perfection.
3. The importance and the blessedness of the associated life of Christians are manifest.
4. Elements of character which Christianity produces are : sincerity, devotion, studiousness, unity, fraternity, self-sacrifice, joy, exemplary living.
5. Courageous witness-bearing for Christ is of supreme value and efficiency.

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Biblical Work and Workers.

The recent meeting in Philadelphia of the Society of Biblical Literature and Exegesis was largely attended and full of interest. Dr. T. W. Chambers of New York presided. The following papers were read: "Anomalies of the New Testament," by Prof. E. P. Gould, of the Episcopal Divinity School. A treatise on the "Song of Songs," in which Prof. Henry Ferguson, of Trinity College, endeavored to prove the identity of the Shepherd Lover and King. "Palestine and Egypt, 1400 B. C." by Prof. M. Jastrow, of the University of Pennsylvania. "Light Thrown on Certain Biblical Passages by Talmudic Usage," by Rab. M. Jastrow, Ph. D. An analysis of Exodus 13-22 was given by the Rev. B. W. Bacon. "The Assyrian, Phœnician and Hebrew Months, with special reference to the Old Testament," by Rev. W. Moss. Arnolt, Ph. D. Some interesting notes upon "Difficult Passages in the Old Testament" were presented by Prof. J. P. Peters, Ph. D., of the University of Pennsylvania. Dr. H. C. Trumbull, editor of the *S. S. Times*, read a paper entitled "Jonah in Nineveh." Prof. Nathaniel Schmidt presented the last paper, a discussion concerning the "Character of Christ's Last Meal." Dr. Hilprecht, who was to have read a paper entitled "A New Etymology of Nineveh," was unable to be present for that purpose, and his paper, an original research based on the cuneiform literature, will be published. Other papers were received from absent members, but lack of time forbade the reading of them. The discussions were all of high value, and awakened spirited comment and debate from the body of hearers.

The *American Institute of Sacred Literature* held its winter session in Chicago, Dec. 18th-21st, the programme presenting a discussion of the Life and Times of Isaiah, Jeremiah and Ezekiel, the ground which is to be covered by the International Sunday-school Lessons during the next six months. The effort to promote a more critical study of the Bible, and to arouse an interest in sacred literature, was abundantly successful. The following instructors and lecturers contributed to the programme, making it one of the highest interest, scholarship and value: Pres. W. G. Ballantine, D. D., Rev. J. H. Barrows, D. D., Rev. F. M. Bristol, D. D., Prof. S. I. Curtiss, D. D., Rt. Rev. Bp. Samuel Fallows; Prof. E. T. Harper, Ph. D., Pres. W. R. Harper, Prof. Chas. Horswell, Ph. D., Mr. J. L. Houghteling, Mr. B. F. Jacobs, Prof. Herrick Johnson, D. D., Rev. Wm. M. Lawrence, D. D., Prof. Chas. J. Little, D. D. LL. D., Pres. W. C. Roberts, D. D. LL. D., Rev. Jno. Rouse, D. D., Prof. H. M. Scott, D. D., Prof. M. S. Terry, D. D., Prof. R. F. Weidner, D. D., Prof. A. C. Zenos, D. D. The critical questions concerned with the second part of the Book of Isaiah were treated by Pres. Harper and Prof. Curtis, the former speaking of points therein about which there is disagreement, the latter of points therein about which there is agreement. An abstract of this interesting discussion will be found on another page. The spiritual lessons to be drawn from a study of the prophets were set forth with clearness and power, and practical suggestions as to the application of the truth gained were presented for all classes of Christian workers. There

was in the session an admirable balance of the critical, spiritual and practical elements, which quite set at nought the objection sometimes raised that the critical study of the Bible is injurious to practical Christianity. The popular interest awakened by this winter session of the *Institute* would seem to indicate that former indifference to these subjects was due largely to the fact that they had not been studied aright, and suggests the line on which a new era of Bible study is to be worked out. It is proposed to hold another session within a few months which will discuss, in a way similar to this, the material of the International Lessons for the last half of the year. Plans are also making for a series of University Extensive lectures, which will accompany the progress of the Sunday-schools in their study, to be given on the North, West and South sides of Chicago.

The death of Dr. Abraham Kuenen, which took place in Leyden, Dec. 18th, deprives the destructive critical school of its most distinguished member. He was sixty-three years of age, and for the last thirty-six years had been Professor of Theology in the Dutch University of Leyden. His first important work was his "Historico-Critical Investigation into the Origin and Collection of the Old Testament Books," which was published in three volumes 1861-6. This work exerted a great influence, both in England and in Germany. Dr. Kuenen came into greatest prominence through his Hibbert Lectures, delivered during 1882 in London and at Oxford University, his subject being "National Religions and Universal Religions." He took this occasion to deliver publicly, in the presence of the most learned theologians and critics, the views of his school on the religion of Israel. The Hebrew Faith was divided into two parts, the first from Moses to the eighth century prophets, called the era of the "Popular Religion" of Israel; the second, from the eighth century to Christ, the era of "National Religion," the Judaism of the Prophets. The evolutionary process through which this object of Israel's worship passed before it appeared in Hebrew thought as the grandest conception of Deity, he ascribes to the work of the prophets, who transferred to this popular Deity the nobler ethical attributes (justice, law, omnipotence) which formed the basis of that moral law by which these prophets were themselves dominated. Dr. Kuenen had thus diverged widely from Ewald, who had been his first guide and master in biblical exegesis, and had become associated with Graf and Reuss in their destructive criticism. His position has since been made familiar to English readers through the work of Wellhausen and Robertson Smith. He himself further developed it in his best known book entitled "The Religion of Israel to the Fall of the Jewish State." He was engaged, at the time of his death, upon a revised edition of his "Investigation," was superintending a comprehensive translation and commentary on the Old Testament by Dutch scholars, and was recasting his "Religion of Israel." He was a man of kindly spirit, possessed of warm personal friends. He was a student of the Bible who earnestly and fearlessly sought the truth concerning the literature which he investigated. He treated theology from the point of view of the analytical chemist, and became to some extent an iconoclast of true religion. No one will deny him the respect to which high and genuine scholarship entitles him. No one should be impatient over the work he has done. Much of it has been shown to be wrong, all of it has served to make plain what *is* right and true concerning the Jewish history and religion.

Book Notices.

The Book of Proverbs.

The Book of Proverbs. [The Expositor's Bible.] By R. F. Horton, M. A. New York: A. C. Armstrong and Son. Pp. 418. Price \$1.50.

The versatile author of this interesting Exposition is best known to Bible students as having written an earnest book in behalf of broader views of the Bible and Biblical Inspiration, entitled "Inspiration and the Bible." Judging from that work one would be inclined to think that this portion of Scripture would not offer a particularly happy field for his peculiar powers, which seem to be those of philosophical criticism and imaginative insight rather than of practical and sober every day life. But herein a happy disappointment awaits the reader. The very ideal element in the writer enables him to clothe with a kind of attractive grace these common sense teachings without permitting any of the vigor and plainness of his original to vanish away in the process. Both beauty of expression and earnestness of practical purpose, therefore, characterize these pages. There is at the same time no lack of critical scholarship and wide reading. The application of these old time lessons to the problems of present day life is made with unsparing severity as well as with evangelical warmth. Under this treatment the book becomes a kind of manual of life, the Book of Proverbs brought down to date and illuminated by the spirit of a Christian. It is a noble and faithful piece of exposition which will advance Mr. Horton's reputation as a religious teacher and make known to many who have up to this time overlooked it, the present religious value of the Book of Proverbs.

Supernatural Revelation.

Supernatural Revelation: An Essay concerning the Basis of the Christian Faith. By C. M. Mead, Ph. D., D. D. New York: A. D. F. Randolph and Co. Pp. xv., 469.

These chapters were originally lectures delivered at Princeton Theological Seminary, now expanded to twice the original size and furnished with notes etc. They are the work of an open-minded, careful, candid, conservative Christian scholar. They are very comprehensive and very timely, constituting the best manual of Christian Evidences, in the best sense, that has appeared up to date. The titles of the Chapters are as follows: (1) Origin of the theistic belief, (2) Grounds of the theistic belief, (3) The question of a primeval revelation, (4) The Christian revelation, general features, miracles defined, (5) and (6) The evidential value of miracles, (7) Proof of the Christian miracles, (8) The relation of Christianity to Judaism, (9) The record of revelation, Inspiration, (10) The authority of the Scriptures, (11) The condition and limits of biblical criticism. An appendix consisting of seven important "Excursus" follows, and full indices complete the book.

The most interesting of these chapters are the third, which favors the theory of a primeval revelation; the sixth, where the conclusion is reached that miracles have an indispensable evidential worth, but not independent of the evidence derived from the personal character and doctrine of the miracle-

worker; the eighth, where among other interesting matter, the position is held that the New Testament authenticates the historical material of the Old though not verifying all its details, e. g. in the early chapters of Genesis an historical basis must be admitted, and the statements about Moses and David's writings in the N. T. do not in most cases commit our Lord or the apostles to the endorsement of the Mosaic authorship of the Pentateuch or the Davidic authorship of the Psalms; the tenth, in which inerrancy is regarded as not proved if indeed it is not rejected; and the eleventh, which very forcibly and fairly though sometimes too narrowly defines the province and bounds of biblical criticism.

Every minister should have this book and study it seriously and thoroughly, testing its assertions and conclusions by common-sense and the latest results of investigation. Its defects are, as might be expected, such as result from its wide scope. No one man can master this entire field so as to speak with authority and insight concerning all its parts. Dr. Mead is, however, a scholar and a wide reader. His analytic ability and excellent method enable him to do a fine service in blocking out the ground for the individual student to fill up and correct where further study may require it.

Ecclesiastes.

The Book of Ecclesiastes; with a new translation. [The Expositor's Bible.]
By Samuel Cox, D. D. New York: A. C. Armstrong and Son. Pp. 335.
Price \$1.50.

The authorship of Ecclesiastes, according to Dr. Cox, must be denied to Solomon, both language and historical and social background forbidding it. The difficulty is, when once this position has been taken, to find any time which will suit these things. Our author holds that it appeared in the fourth century B. C., from the hand of one of "the wise," addressed to the degenerate and enfeebled Judaism of the period of the Persian supremacy. He denies any special Greek influence in the book, holding that its design was "to deliver the exiled (sic) Jews from the misleading ethical theories into which they had fallen, from the sensualism and the scepticism occasioned by their imperfect conception of the Divine ways, by showing them that the true good of life results from a temperate and thankful enjoyment of the gifts of this Divine bounty, and a cheerful endurance of toil and calamity, combined with a sincere service of God and a steadfast faith in that future life in which all wrongs will be righted and all problems receive a triumphant solution." "Availing himself of the historical and traditional records of Solomon's life, he depicts under that disguise, the moral experiments which he has conducted." The exposition of Dr. Cox will, therefore, be found to proceed along these lines. The excellence as well as the weakness of his work appears in this. He seems to fail to give due strength to the pessimistic elements which, not only in the popular impression but to the student, form the background if not the motive of the writing. To the literary and critical problems of which Ecclesiastes is full little heed is paid. The historical background is not worked into any detailed relation to the poem. The value of the translation and exposition is in their general religious helpfulness rather than in their particularly scholarly qualities. In the description of death (12: 1-7) the medical and physical interpretation is stoutly denied and the description is regarded as the approach and effects of a storm. Dr. Cox's book is interesting and for religious instruction and popular reading will be found enlightening.

Biblical Notes.

Melchizedek. The evidence from the clay records is brought forward by Prof. Sayce to establish the Genesis account of the Priest-King of Jerusalem as a real historical personage. Even the later biblical mention of Melchizedek cast a hue of mystery over his personality: But Egyptian archives unearthed at Tel-el-Amarna, dating back to the century preceding the Exodus, contain letters sent from the vassal princes of Syria and Palestine to their Egyptian sovereign. The prince of Jerusalem at this time was Ebed-tob, and his letters throw much light upon the early history of Jerusalem, the identity of Melchizedek included. The name of the city at that period was Salim or Salem which was the name of its patron god (meaning, the God of Peace), who is identified with one of the forms of the Sun-god worshiped in Babylonia. Here, then, is the etymology of the name Jerusalem, meaning the City of the God of Peace. And here also Prof. Sayce finds historical verification of the position occupied by Melchizedek as king of Salem, and priest of the Most High God of the Canaanite city, in the time of Abraham, to whom Abram the Hebrew paid tribute. Ebed-tob was himself such a priest-king of Jerusalem—king by reason of his priesthood, and the office seems to have continued even down to the time when David captured the Jebusite fort on Zion.

The Gospel of John as a Book for the Future. The words of Prof. Porter on this subject in a recent issue of the *S. S. Times*, are worthy of attention. Among other things he says: "the Gospel of John shares with the other books of the New Testament the character of being a book for its time, a book aimed at present definite needs of actual men; but it is distinguished from the rest by being also in the writer's intention a book for the future. The other books have proved to be such in fact; John's book is such in conscious purpose. A new prospect had opened before his eyes, which neither Peter nor James nor Paul nor the synoptic writers could so clearly have seen—the prospect of a long continuance of the Christian community in the world before the Lord's return. John, in his old age, may well have felt upon him the burden of the time close at hand when no one would be left to testify to the Jesus of history. There is abundant evidence in his Gospel that he is thinking of this time. John, then, has a double task,—the more immediate one, to teach how Christian faith is to maintain itself in its purity and commend itself in its power among men of Greek culture and modes of thought; and the larger one, to call forth and make abiding a living faith in an unseen Christ. The first task he accomplished by teaching men who were seeking for a revelation of God and a knowledge of truth, to find these, not in remote speculations, but in an earthly life, a person really seen and loved. For the second task, this knowledge of the earthly life was not enough,—was not even necessary. It is better to know the unseen Christ (Jno. 20:29; 16:17). He writes to vindicate the abiding personal presence and spiritual power of the living Christ in the world, and to teach that he can be as truly known and loved and followed by those who are to come as he was during his earthly life."

John 3:5, "Except a man be born of water and the Spirit." A recent discussion of this text, in England, resulted in the general conclusion that water baptism was meant, and the Spirit was the Holy Spirit; that baptism, however, was not asserted to be essential to regeneration, the only absolutely essential element being the presence and working of the Holy Spirit of God. The desire of the writers was to remove the word "water," or at least minimize its importance. The *Expository Times* now cites a new interpretation, that given by Rev. Jas. Neil in a little book upon "Figurative Language in the Bible." Mr. Neil believes that the phrase is an instance of the figure of speech called *hendiadys*, whereby one qualified subject is expressed as two separate subjects; the qualifying adjective is for emphasis turned into a separate substantive. It is a characteristic of the Eastern languages, and appears not infrequently in the Bible (e. g., Dan. 8:10; Acts 14:13; 2 Tim. 1:10; Jno. 14:6). In this passage, therefore, it means "except a man be born of *spiritual* water, with a strong emphasis upon the word "spiritual." And shortly afterward in the same Gospel the meaning of "spiritual water" is shown (Jno. 7:37-39.) A similar figure is used by Virgil when he says, "we pour out a libation from bowls and gold," by which he means "from *golden* bowls." The figurative language of the Bible is at present one of the most fertile and interesting fields for study, and promises much fruit toward the exact understanding of many obscure passages.

The Serpent of Gen. iii. Prof. Ryle, of Cambridge, writing in the *Expository Times* upon the "Story of Paradise," says that the serpent constantly appears in the early legends of primitive races—Persians, Greeks, Babylonians. We can hardly question that the mention of the serpent, in the original form of the Hebrew legend, occupied a more prominent position than it does in Genesis, from which the Hebrew writers, imbued with the pure faith of Jehovah, have vigorously excluded whatsoever was associated with the taint of idolatry, of degrading superstition, or of unifying expansion. The serpent in our narrative supplies the external motive to sin: God tempted not to sin, nor was man created sinful. But as to the origin of the external motive supplied by the serpent, Genesis is silent. It cannot be asserted that the personality of the spirit of evil is here taught. Our conception of this comes less from the narrative itself than from Milton's description in *Paradise Lost*. The narrative emphasizes the subtle character, not what we should call the Satanic origin, of the temptation. A significant verse is Gen. 3:15, "I will put enmity between thee and the woman," etc. Its merely literal explanation does not exhaust its meaning. The underlying thought is that of a spiritual conflict between the race of man and the influences of temptation, between humanity with its gift of choice and the principle of evil which ever suggests the satisfaction of the lower desires. Ultimate victory is assured, but the process is not explained. Both Jewish and Christian interpretation have given to the promise the significance of a Messianic prediction. Many found in it the prediction of a personal Messiah; but Calvin, and the Reformers generally, explained the words in a more general sense, regarding the "seed of the woman" as the descendants of the first woman from among whom, according to the flesh, the Messiah should come. Interpreting them in the light of the immediate context, we cannot say that the Hebrew writer foresaw their fulfillment in any one individual; and yet we cannot fail to see, in the light of the New Testament, the appropriateness of the language used to their ultimate verification (e. g., Rom. 5:12-21; 16:20).

Synopses of Important Articles.

Old Testament Prophecy and Biblical Criticism.*—How far is the prophetic element of the Old Testament, which relates to Christ and his Kingdom, affected by the results of recent biblical criticism? This element consists, first, in the conception that Israel was a people chosen by God to constitute his kingdom here on earth; secondly, in the fact that Israel failed to fulfill the purpose of this choice; and thirdly, in the promise that, in spite of present failure, the purpose should yet be carried out and the kingdom of God should be realized. The first two of these facts may be called the basis of prophecy, while the last is the prophetic word proper. Old Testament prophecy, then, in substance, is the promise, the assurance, of the realization or consummation of the kingdom of God. It declares that the barriers to this result, as they were seen in Israel and the world, will be removed. Through divine judgments and the gracious bestowal of spiritual gifts, the people will be cleansed from sin and ignorance and have free access to God, who will dwell among them. The kingdom also will be world-wide, embracing all nations and all classes in a condition of great joy, peace and prosperity. In connection with this promise was announced the advent of a future king, the Messiah, who would be instrumental in bringing about these happy results, and who, like the Israelitish king, but in a most unique and mysterious manner, should represent both the people to God and God to the people. This, in brief, is the substance of Old Testament prophecy. It is the promise of the redemption of Israel, together with the Gentiles. Its form and expression are varied, conditioned by the times of its utterance and the personal characteristics of those who proclaimed it. All specific prophecies present in some way this general theme. If judgment is pronounced against the people of Israel, it means that they do not truly represent the kingdom of God. They must be purified. If the overthrow of Israel's foes is predicted, it proclaims the ultimate triumph of the kingdom of God over all obstacles. This prophecy is found not only directly in words, but also indirectly in the history and institutions of Israel which, as a revelation of the divine character, became suggestive of the future. The redemption of the people from Egypt gave reason for the hope of a larger and fuller redemption, and became its type. Now this prophetic word is absolutely untouched in all its essential features by recent biblical criticism. It makes no difference how the date and authorship of the books of the Old Testament may be changed. They may be shifted from century to century, or person to person, without affecting the promises and expectations there recorded. The proto-evangelium and the promises given to Abraham, whether written by Moses or a writer of the exile, equally foreshadow Christ, declaring the purpose that God had at the beginning of the history of man and Israel. If the author of the Books of Samuel was mistaken in regard to the genesis of the expectation of the Messiah as the son of David, as some hold, yet the fact of this expectation remains, which originated in some way and is fulfilled in Christ. The fifty-third chapter of Isaiah, if written by another than the

* By Prof. E. L. Curtis, in *Boston Congregationalist*, Jan. 7, 1892.

prophet of that name, stands unimpaired as a signal prophecy of the suffering Saviour and the risen Redeemer. Likewise it is with all Old Testament prophecy. The lines of its prefigurement of and preparation for Christ and Christianity can never be obliterated. But while modern biblical criticism has not modified the conception of the substance of Old Testament prophecy, it has, to a considerable extent, changed the conception of its form, in three ways: (1) The older writers frequently did not distinguish clearly between the historical meaning of passages and the final meaning discerned in the light of the fulfillment. They often made the former identical with the latter. The New Testament writers usually, if not always, interpret the Old Testament simply in the light of its fulfillment, and are at no pains to give the historic meaning. Nor do they distinguish between direct and indirect prophecies. A recognition of these facts is necessary to a correct understanding of the applications of the Old Testament in the New. (2) Since prophecy was universally conditioned in form by the period of its announcement, modern criticism finds such a conditioning element in the records of primeval and patriarchal antiquity. The line cannot be drawn with perfect exactness between the original event and its later interpretation. The present forms of the patriarchal promises were determined in some degree by the date and authorship of their record, but doubtless they have a real historic value. (3) Modern biblical criticism has also taken away some of the importance once attached to the literal fulfillments of prophecy. Great stress used to be laid upon these, and they have a permanent significance. But the supreme value is in the deeper, spiritual fulfillment.

Prof. Curtis has written so concisely that it is difficult to condense his words. His statement of the content of Old Testament prophecy is particularly good. The confidence which he expresses, that current criticism has only to do with its unessential characteristics, may well be shared by all who are fearful of the results of Biblical scholarship. The lines of modification along which he says the better conception of Old Testament prophecy is now being developed, are worthy of the attention, careful thought and study of all Bible students.

Inspiration.*—It cannot be too often repeated that the only legitimate method of determining what is involved in the idea of inspiration, or under what conditions it manifests itself, is by an examination of the books that are described as inspired, and an impartial study of the facts presented by them. The Bible does not define it, nor does it contain any warrant for the verbal theories advanced by some speculative theologians. It lays no claim to absolute and universal inerrancy. Without pretending to define inspiration, or to determine the mystery of its operation, we may, I suppose, say that what we mean by it is, an influence which gave to those who received it a unique and extraordinary *spiritual insight*, enabling them thereby, without superseding or suppressing the human faculties, but rather using them as its instruments, to declare in different degrees, and in accordance with the needs or circumstances of particular ages or particular occasions, the mind and purpose of God. Every true and noble thought of man is indeed, in a sense, inspired of God; but with the biblical writers the purifying and illuminating Spirit must have been present in some special and exceptional measure. Nevertheless, in the words of the prophet or other inspired writer, there is a human element not less than a divine element, and neither of these must be ignored. The

* By Prof. S. R. Driver, D. D., in *Magazine of Christian Literature*, Jan., 1892.

divine truth is always presented through the human organ, and is thus, so to say, colored by the individuality of the inspired agent by whom it is enunciated. Further, it is impossible to close our eyes to the fact that its enunciations are sometimes relative rather than absolute; they are adapted to the circumstances of particular ages, they may even be limited by the spiritual capacity of the particular writer, or in the case of his being an historian, by the materials or sources of information which he had at his disposal. The revelation of the Old Testament is avowedly progressive: the teaching in its earlier parts may naturally therefore be expected to be imperfect as compared with that which is given in its later parts, or which is to be found in the New Testament. We cannot take at random a passage from the inspired volume, and say, without qualification or comparison with other passages, that it is absolute truth, or the pure word of God, or an infallible guide to conduct or character. Neither Scripture itself, nor the judgment of the Church, authorizes us to affirm that every statement, or even every book, stands upon the same moral or religious plane, or is in the same measure the expression of the divine mind; the influences of time and place, of circumstances and situation, of scope and aim, of temper and opportunity, must all be taken into account, before we can rightly judge of the precise sense in which parts of Scripture are to be regarded as the word of God. Does not the expression "Word of God," as a term descriptive of the entire Bible, sometimes give rise to misunderstanding? It is at least worthy of consideration whether the *record* of a revelation, though legitimately termed "inspired," is itself legitimately regarded as identical with the "Word of God." Nothing is more destructive of the just claims of Christianity than a false theory of inspiration. Let us, while we adhere firmly to the *fact* of inspiration, refrain from defining, and especially from limiting, the range or mode of its operation, until we have familiarized ourselves, as well as may be, with the varied contents, and with the often remarkable relations subsisting between the different parts of the volume which we term inspired. When we have done this, it will hardly fail but that our conception of its scope will be broadened and enlarged.

The matter of the inspiration of the Bible is receiving the attention of the Christian Church to-day as never before. The time seems to have come for a deliberate definition of this doctrine. The scrutiny and scholarship brought to bear upon it cannot be any too minute or thorough; nor can true Christian breadth and wisdom be spared. The consensus of opinion will ultimately decide the problem, and to this end we are receiving candid expressions of their views from scholars everywhere. Let all of them receive dispassionate, large-minded consideration. To this important study Dr. Driver's article brings material assistance.

Composition of the Pentateuch.*—It is a mistake to suppose that those who do not agree with the advocates of the current analysis of the Pentateuch reject altogether the theory that original ancient documents may, to some extent, lie at the basis of the so-called "Mosaic" books. On the contrary, they regard it as not only possible, but highly probable. It is reasonable to suppose that before Moses' day the matter contained in the earlier chapters of the Bible had become more or less fixed in a written form; and it is also a tolerably safe conclusion from the literary phenomena of the books, especially of the introduction to Genesis. Enough is now known of the language of the Semitic peoples to make it no rash hypothesis that Abraham, when he entered Canaan, brought

* By Prof. E. C. Bissell, D. D., in *Christian Union*, Dec. 26, 1891.

with him written as well as oral accounts of the antediluvian and immediately subsequent history. For my own part, I feel at present considerable confidence in the theory that at least Genesis 1 was an original document in Moses' time—which is not, however, saying it was not, first of all, a revelation. As for the legislative portions, conservative critics agree with the analysts that there are three codes, while analysts agree with the conservatives that the *representation* given in the Hexateuch of the legislative activity of Moses involves the essential unity of the Torah (i. e., the whole body of Pentateuchal laws and history). Conservative critics believe that this representation is honestly meant, and admitting the claim that the mass of the laws was given by direct revelation, they do not find the same difficulty in adjusting them to so early an age as that of Moses, as do those who believe that, for the most part, among the Hebrews as among other peoples, the principle of natural evolution controlled. It is nowhere stated in the Bible that every specific law of the Pentateuch arose *de novo* in the time of Moses. Israel cannot have been wholly without laws of its own while in Egypt. The terse, laconic form of the first code (Ex. 21–23) favors the view that in principle it had been to some extent previously observed; and there is documentary confirmation of this (Ex. 18 : 16, 20; Deut. 4 : 5). The two other codes, that which respects the Tabernacle and its worship (Ex.-Num.) and that of Deuteronomy, have wholly different objects before them; the one is for the priests, and is technical in character; the other is in the form of a popular address, given near the close of Moses' life, meant especially for the people, and touches upon the first and second only where emphasis was called for, or where changed circumstances required a modification of form. It is by no means surprising that the Mosaic laws needed changing when we consider the mighty crisis through which the people were passing when they were given, and especially the trying forty years of the wilderness sojourn. Meanwhile it is to be noticed that there is, at the same time, something unchanging in them: the ethical and spiritual element.

There is frequently a tendency to exaggerate the dimensions of the gulf which separates two classes of critics. Sometimes there has to be exaggeration, or the gulf would collapse. While the division between analysts and conservatives on this problem is a material one, it is not so great or so important as many have been led to suppose. It is a generous step toward peace when one of the standard-bearers, as Dr. Bissell is, states just how much he can admit, and the exact points where he feels dissent to be necessary. Such a stage has been reached in the Johannean discussion; it may be hoped that it is approaching in the discussion of the Hexateuch.

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A SERIES of editorial remarks in THE OLD AND NEW TESTAMENT STUDENT for December, 1891, has occasioned extensive and unfavorable criticism. They have been interpreted as a deliberate attempt to get rid of the Messianic element in Old Testament prophecy, and to reduce the prophecy itself to a purely human utterance concerning things that lay wholly within the times-horizon of the prophet. That these remarks, with such an interpretation put upon them, should have been regarded as "very mischievous" in their tendency, as "exorbitant claims made in the name of science," as "both untrue and absurd" is natural. The only occasion for surprise is that any sensible person should have indulged himself in such interpretations, seeing that the editorials in question contained no word or implication that could fairly warrant them. True, they did not pretend to a complete treatment of Messianic prophecy. Too many things, perhaps, were assumed. The writer was "very bold" in attributing to all his readers a limited acquaintance with modern hermeneutics; the commotion so innocently stirred up indicates that there are still many among the editors of the religious press who "have not so much as heard whether there be any" historical interpretation of prophecy. Some one of these belated brethren having detected, as he imagined, a strong odor of heresy raised the alarm, and forthwith a score of others took it up, many of whom, judging from their irrelevant and preposterous criticisms, had not personally investigated the matter under discussion. In reply to those who have been kind enough to read at least a part of the editorials we would say;

- 1) That their strictures fail to trouble the point at issue,

viz., *the inherent obscurity of Messianic prophecy* before its fulfilment. This obscurity cannot be appreciated by us so long as we persist in attributing to the prophets and their hearers the same understanding of prophecy as we ourselves possess. For religious and practical purposes we are constantly interpreting prophecy in the light of its fulfilment, assuming that the whole body of Messianic prophecy is an organism every detail of which points to Jesus of Nazareth; that it is the Old Testament preparation for his advent, and that we are therefore warranted in perceiving this in the Jewish Scriptures, which, as Jesus says, "are they that bear witness of me." This is entirely legitimate. It is what the church has been doing in every age since Jesus "beginning from Moses and from all the prophets interpreted to them [the two disciples] in all the Scriptures the things concerning himself." It is what the church will continue to do with delight and profit till the end of time. The Holy Spirit distinctly revealed to the prophets that the superlative spiritual benefits of their mission did not accrue immediately "unto themselves, but unto us" to whom the gospel is preached (1 Peter 1: 12). That is to say, they perceived that the words which they were moved by the Holy Ghost to speak, in addition to their immediate and local application, were pregnant with a divine meaning which the prophets themselves did not fully grasp, and which could not be grasped, except as a dim shadow, until that meaning became incarnate in the Son of God. Among Christian interpreters there is no controversy on this point.

What then is the difficulty? It lies right here. Following the historical tendency of our age, biblical scholars have begun to study the Scriptures historically and inductively. They ask not only, What do these Messianic prophecies mean to us, and what would the Holy Spirit have us understand by them? but how much did they mean to the prophet and those whom he addressed? Aside from any local enforcement and impending realization, did they have as large and accurate conceptions of a personal Messiah before his advent as we have subsequent to it? Obviously as much less as the conception of a laborer digging the foundation in less

than that of him who surveys the completed cathedral. The sole purpose of historical interpretation is to ascertain as far as possible, first, what local application the prophet's words may have had; and secondly, how much of Messianic import they conveyed to himself and his contemporaries. In ascertaining this it is obviously illegitimate to read into the prophecy "what can be recognized only in the time of fulfilment." The primary, historical interpretation must include, not the latent meanings, nor God's full meaning, but only what *was more or less clearly present to the prophet's consciousness*. We say "more or less clearly," since it must include not only special disclosures as to local events, but also the prophet's presentiments of a transcendently greater realization in the distant future. In some cases the former wholly obscured the latter, as the moon eclipses the sun. How inadequate this original Messianic conception really was even in its fullest form may be surmised from the difficult experiment by those who stood in the presence of Christ in recognizing him as the fulfilment. This original obscurity of the Messianic oracles characterizes all predictive prophecy. The Bible contains many yet unfulfilled oracles touching the completion of the Kingdom of God. They testify unmistakably that we are advancing toward a goal of perfection, but who now can give the faintest conception of what that glorious realization will be? Nor could the prophets materialize the shadowy outlines of the Messiah.

Now when the scientific interpreter, simply as an inductive student of history, undertakes to put himself in the prophet's place, and to define as far as he can his original and quite incomplete meaning of prophecy, he is met by the senseless cry that he is robbing it of its "strength and fulness," or "evacuating it of its supernatural contents."

2) That the alleged heresies combated by the critics are their own sheer assumptions, for which the editorials referred to furnish no ground whatever.

It is assumed that the editorials *deny* that the prophets had any idea of a larger and more remote fulfilment than that

which lay within their own times-horizon; that they disclosed anything that could not be discerned by ordinary penetration and sagacity; that they addressed other ages than their own; that Messianic prophecies contain any predictions of a Messiah; that God had anything to do with Old Testament prophecy!

It is assumed that the editorials *affirm* that there can be no historical interpretation until all references to a future Messiah have been ruled out; that Christ and the evangelists "read into" the ancient prophecies all that they pretended to find of Messianic prediction, but which was not really there; that for us to-day to give any Messianic interpretation to prophecy is "clearly illegitimate."

One or another of these assumptions lies at the foundation of all the criticisms that have appeared, but in the utterances criticised there is not a shadow of excuse for a single one of them. The objectors err in not discriminating between the primary and the present meanings of prophecy; in supposing that what is said in respect to the rigidly scientific interpretation of the former holds also in respect to the religious and practical interpretation of the latter. In combating the above assumptions and errors they have entirely lost sight of the main point—the inherent obscurity of prophecy. There is no desire to remove an iota of its supernatural elements.

3) That the editorials expressly guarded against such misconstructions as have been put upon them. The second half of page 323 emphasizes the divine side of prophecy as far as it was deemed necessary to emphasize a fact conceded by all Christians. It says: "That this reference to some object above the prophet's horizon did not exhaust the content of the prophecy must in most cases have been clear to the prophet himself. Out of a narrow historical present it expands into an ideal painted in far stronger colors than would be warranted had the fulfilment been limited to the immediate historical circumstances." It speaks of Christ as "their ultimate goal." Why have these statements been deliberately ignored by every one who has objected to the preceding paragraphs?

We do not charge our friends with intentional lack of candor. We cannot help thinking, however, that they are so wedded to the exclusively spiritual interpretation of prophecy, which legitimately takes account of the fulness of divine meaning, revealed to us but hidden from the prophets, that when one ventures, for exact historical purposes, to ask just what it meant to the prophet, they leap to the conclusion that prophecy is being depleted of its supernatural richness and power. This is just the reverse of the facts.

ONE cannot too strongly impress upon the biblical student the importance of right spiritual and intellectual *attitudes* toward the Object of his research. Preliminary to all study of the Bible, fundamental to it in all its course, is this primary attitude, the essential feeling, thought, regard, which the student cherishes toward it. These determine largely his path, his progress, his ultimate success in grasping the real heart of the Scriptures. Recently, in these pages, the suggestion has been made, in more than one form and connection, that the final cause of Bible study is its bearing upon the *life*. Readers may have become somewhat impatient with the repeated assertions respecting the total failure of all that study which did not issue in conduct. They may have misunderstood or declined to accept the convictions expressed, that in Bible study neither was Rationalism anything nor Orthodoxy, neither Higher Criticism nor no-Criticism, in comparison with a Bible-made *character*. Nevertheless this is profoundly true. The man whose attitude toward the Word is something less than this will never become a successful student of it. He may be able to explain its language and interpret its dark sayings but he has missed its life. How carefully, then, should one see to it that his spiritual attitude toward the Scriptures is one of utter submission to its teachings as "words of life"

A MORE difficult problem and one which has received many answers is that respecting the *intellectual* attitude which the student of the Bible should maintain. In one sense it is an-

swered in the preceding discussion. Intellect is a part of the spiritual equipment of man, and, as such, accepts, as its highest function in this sphere, the application of its results in the formation and exaltation of character. But in another and quite different sense, namely in the sphere of its investigations and inquiries into the meaning, application and elucidation of biblical truths, the question of intellectual attitude may have quite a different answer, is certainly open to discussion. An answer to this latter question is given by one earnest, learned and devout scholar as follows: "I know, only too well, that the most excellent methods and principles will never make a Bible student of any who does not *absolutely prostrate his intellect* before the Book." Is this rhetoric? The writer evidently meant it for sober, reasonable speech. What does it mean? Without doubt it embodies a great truth. The intellect of man is a finite instrument and its reasoning power is limited on all sides in its search after truth. In the Scripture, however, is some truth conveyed to the mind which it is the privilege of reason to receive, accept and commend to the spirit for obedience. There is no need nor demand that such truth be criticised, sifted, subjected to the tests of logic and science. There the attitude of the intellect may be said to be one of "absolute prostration," though the words are rather extravagant. But in general such an attitude may be questioned. Was the Bible intended for any such purpose? Did it originate in any such way? Has the man who proceeded on any such principle found success in the study of the Bible? Has not superstition, has not bigotry, always been bound up with this intellectual creed? The Scriptures came out of the minds of men whose intellects were often in critical attitudes toward their God, who questioned, doubted, discussed and were persuaded. The Bible, from this point of view, is a record of intellectual life, activity, energy, such as is seen in no other literature. In the imitation of this mental attitude, therefore, not in "absolute intellectual prostration," it would seem that the student of the Bible has better reason to be justified. The more really he can live over again in his mental life the activities that they disclose, the more fully, it would seem, he

can realize their attitudes,—by just so much he nears the intellectual goal of true Bible study. Conviction such as the biblical writers possessed, he must arrive at as nearly as possible in the way by which they attained it. If this was through “absolute intellectual prostration,” let him strive after it; if not, he may seek the “more excellent way.”

THERE was a time when assaults upon the Scriptures were made by men whose personal character was such that references to it were sufficient answers to the assaults. That time is past. It is unfortunate that the Bible should ever be attacked and that attacks are made by men of sincere and upright purposes. Defences must be prepared. They cannot consist of reflections upon the motives and characters of the assailants. They must meet these men on the common ground of the Scripture material which an attack presupposes to be brought into disrepute, while even the defence is compelled to grant that the Bible is called in question and needs the support of argument. Thus from both sides the dignity and authority of the Book is weakened. This is sad enough in any age and ours is witnessing this calamity in its extreme form. Men of noble life and utterly sincere and honest motives stand with the opposition and lend all the weight of argument and life to the thankless and, in its temporary effects at least, undoubtedly harmful task of rousing unbelief in the trustworthiness of the Bible.

It is not worth the while to ask, Who is responsible for this? It is no man's privilege to act as judge in this matter, however frequently and loudly men have claimed this privilege. There have been those who laid this responsibility entirely upon the attacking parties and have enlarged in a very impressive way upon the harvest which the sowers of such tares are sometime to reap. Others have found reason to tax the church itself with being the primary cause for such attacks, in that her claims for the Scriptures and erroneous views of their character and teachings have compelled these honest men to dissent and deny. Many would grant truth to both sides here. But of that matter, we repeat, none of us

need feel compelled to judge and we should be thankful to leave the question alone. Each one of those who numbers himself among the enemy must settle it before his own conscience and his God.

STILL the enemy is here and striking at the fortress from every side. There can be no doubt of this. Biblical "facts" —men have ceased to employ the phrase but must needs speak of biblical "questions." Everything is in solution. Every date and doctrine is encircled with interrogation points. The particular sphere of conflict, if one can distinguish in the midst of the general confusion, is the historical element of the Scriptures. Is the Bible history credible at all? If so, to what extent? Is it all trustworthy? These are the points where the battle rages most fiercely. That the Bible as history is not at all credible or even trustworthy is a view which in our day has been totally and triumphantly refuted. It has been done in a way which none expected, by the pick and spade, by facts dug up from Mesopotamian and Egyptian dust and sand heaps. The Old Testament, by some regarded as the realm of fantasy and fable, is in its historical element generally trustworthy. Such a statement passes everywhere among scholars without denial. No one who accepts facts can deny it. Every month makes it stronger. Every year of discovery and decipherment puts it beyond the possibility of denial. That this biblical history is in all its parts credible and in accordance with fact is not so generally accepted. The oriental discoveries are thought to offer, along with their supports and confirmations, some disagreeable divergences. They raise some hard questions, while they answer satisfactorily so many others. Scholars are not in a position yet to determine the final results. The immense variety of material and the immense labor demanded of specialists in estimating its value unite in delaying conclusions. It is too soon to call upon the enemy to surrender unconditionally or to abandon what we may for the moment fear to be a shattered fortress. Untenable positions are being abandoned everywhere and they cannot be left to soon.

Caution, common sense and patience are required of every defender and are worth more than the most deafening clamor at a point which clearly must soon be yielded to the foe. We hear too much of this kind of bluster,—usually just before the white flag is run up!

Even should it sometime become necessary for us to grant an element of inaccuracy and untrustworthiness in the biblical historical narratives and to fall back on the, even now, secure position that, in the main, they possess eminently historical truthfulness, this may not prove to be so disastrous. At present men are beginning to see that behind the history was the moral and spiritual purpose which inspired the narrator. The Old Testament is prophetic where it is most historic. This it is which is enduring—the moral and spiritual element. This makes the unity, the triumphant unity. This is the inexplicable element, the supreme and abiding miracle. No searchings of sand heaps or analyses by microscopic critics can ever reach this indestructible essence. The Bible's life,—enemies can pick at the skin, they can never pierce the heart. The Bible's light,—men can peer at it through many colored glasses, they cannot put it out. The absolutely secure, the fundamentally immovable, reproducing itself in every age, adapting itself to every sphere, the moral and spiritual element of the Scriptures leads the student and leaves him in the presence of God, its only sufficient explanation and its eternal source.

THE ORDER OF THE EPISTLES IN THE DEVELOPMENT OF CHRISTIANITY.

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We know, from the express statements of the Evangelist, that the larger number of the words and works of Christ were not recorded; the Holy Spirit preserving for the permanent use of the church all that were necessary to the full and harmonious presentation of our Lord's earthly ministry. From various, but unmistakable, indications, we gather that there were other Gospels than those which have come down to us; the four in our hands setting forth the aspects and stages of redemption. The Acts of the Apostles relates but a very small part of the doings of the Apostles; it gives in succinct form the actors and the steps by which the church attained its final position. That we have not all the Epistles written to the churches in the Apostolic age is rendered certain by repeated intimations in the Epistles themselves, by the character of the Apostles and their writings, by the relation of the Apostles to the churches, and above all, by the nature of Christianity, which is life imparted, sustained, and directed by the Holy Spirit, and consequently is necessarily a growth, and not a structure finished at the beginning.

The extant Epistles form an organic whole, and, taken together, give a complete and final statement of Christianity. Each Epistle sustains a vital relation to the whole; each has its own place in the development, a place determined by the spiritual position of the writer, by the spiritual condition of those to whom it was addressed, and by the period in which it was written.*

The Epistle of James is the first in the order of nature and of time. The Church is in its earliest age. Christians are

* The necessary limits of this paper forbid any elucidation of these principles in vindication of that order of the Epistles which commends itself to me. If any one wishes to examine for himself, he will find good material in the Epistles themselves, in the more recent Introductions, and in such books as Matheson's *Spiritual Development of St. Paul*.

devout and pious Jews, plus a belief in Jesus of Nazareth as the promised Messiah. They are the true Jews, heirs to all the blessings of the covenant; they observe punctiliously the laws of Moses, they circumcise their children, they attend upon the temple worship at the stated hours, they observe the feasts and fasts, and are scrupulous as to the distinction between clean and unclean foods; they offer sacrifices and make vows, and are distinguished from other Jews by being baptized in the name of the Lord Jesus, by partaking of the communion, and assembling stately for the worship of Christ. The position of the Jewish Christians is given by the elders of the church at Jerusalem in their address to Paul: "Thou seest, brother, how many thousands of Jews there are that believe; and they are all zealous of the Law." As yet, there is no antagonism between the gospel and the law. Christianity is Judaism "fulfilled and transfigured." The Gospel is the perfect law, the royal law, the law of liberty. Christ is the royal law-giver, the Lord of the Glory—the Shekinah. The world is at enmity with God, is doomed to destruction. Christ is the deliverer and judge. The sins reprehended in the Epistle naturally fall into three lines; Those arising from their Jewish proclivities, from a defective faith, and from violations of the law of love. The Jewish leaven shows itself in the vices pointed out in the Sermon on the Mount; their faith is wavering and inert; they violate the law of love in their disregard of the rights of the poor,* in their envying, their evil-speaking, their jealousies, their strifes and party spirit. The anathemas in the fifth chapter

* It is a ludicrous anachronism which makes the synagogue, James 1:2, a modern Christian meeting-house with a corps of ushers. "Respect of persons" in the New Testament refers to judicial decisions. When Peter asserts that "God is no respecter of persons," to suppose he intends to say that God treats all men alike—Jacob and Esau, Jew and Gentile—is to fly in the face of Scripture and Providence. "Stand there," "my footstool." "evil-thinking judges," show that the reference is to the civil jurisdiction of the synagogue. The charge against these judges is a much more serious one than that of giving rich men good seats at church.

The question of justification in James has no relation to that discussed by Paul. The works of which James speak are those which prove the existence of faith; they are not works of law, nor works of goodness, humanity, or love. Take away faith, and Abraham is a murderer or a madman, his intended act one deserving the execration of mankind. The same is true of Rahab.

are in precise accordance in matter and manner with those uttered by all the old Hebrew prophets. The summoning to judgment of the oppressors of poor Christians, in a letter addressed to Christians, no more shows that these oppressors were nominally Christians, than the call to Babylon to sit in the dust, by Isaiah, proves that the daughter of Chaldea was an Israelite.

The point of view of this Epistle is that of the Sermon on the Mount. It holds the same relation to the unfolding of Christianity, in coming Epistles, that the Sermon does to the future teaching of Christ. In form, the Sermon differs from the Epistle. The Sermon, presenting the ideal fulfillment of the law, is marked by unity, symmetry and completeness. It portrays all the characteristics of the righteousness of the kingdom with the character, conduct, and destiny of the righteous man. The Epistle, dealing not with the ideal, but with the first stage of the process in the actualization, presents a picture of the new man, begotten with the word of truth, a first fruit of the creation, yet struggling with evil, the good and bad strangely intermingled, and in constant conflict.

Of the methods by which the ideal is to become the actual, our Epistle says nothing. There is no mention of the atonement, of the Holy Spirit, nor of that inner essential principle which differentiates Christianity from Judaism and from all other religions. The time for the analysis of life has not come. In Christianity, as in morals, practice must precede theory. This is in accordance with the law announced by Christ: "So is the kingdom of God, as if a man casts seed on the earth, and the seed sprouts and comes up, he knows not how; first the blade, then the ear, then the full corn in the ear." How much and in what respects the blade differs from the ear, we very well know.

Next comes the Epistle to the Hebrews. The condition of the Jewish Christians, in which they attended with one accord in the temple, having favor with all the people, has passed away, never to return. The time predicted by the Saviour has come: "They shall put you out of their synagogues." Believers in Jesus are no longer permitted to join in the divinely appointed worship of God. The temple and

its ritual are on the point of passing away forever. The persecution which, after the death of Stephen, was so stayed that the church throughout Judea and Galilee and Samaria had peace and was multiplied, has broken out again, and threatens to grow more severe and merciless than before. The sky gathers blackness on every side; where on the horizon is a gleam of hope? Three questions inevitably present themselves to these sorely tried Christians: first, Israel is certainly the covenant people; to them pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; is not our ejection by them proof that we are in the wrong? Second, we trusted in one who was to give us power to become sons of God; can we be his sons, and be left to such constant and undeserved suffering? could a father in the flesh look upon children in such affliction and not come to their relief? Third; we were promised great blessing if we believed in the Messiah; where are they? The Epistle answers these three difficulties. It shows the true nature of the Levitical ritual, the true nature of sonship, and the true nature of faith. The essentially inferior character of the first covenant—a covenant temporary and preparatory—is proved by the contrast between Jesus and the angels, between Jesus and Moses, and between Jesus and the high priest. The relation between God and the people in this Epistle is solely a relation of fellowship and worship. The covenant is the covenant at Sinai; circumcision is not mentioned; sin is that which interrupts fellowship; sanctification, purification, perfection, and similar terms, refer not to any moral idea, but to qualification for worship and service. Forensic conceptions of law and righteousness do not appear.

As to their non-reception of the promised blessings, the writer claims that faith, which is the characteristic of the present time, by its very nature excludes sight. The first verse of the eleventh chapter is not intended as an exhaustive definition of faith, but as a statement of one of its essential characteristics; it must pertain to things not now in possession, things that are unseen, hoped for. The long list of ancient worthies, in this chapter, contains those only who are

signal examples of non-possession. The incidents in their lives to which attention is called are selected on this principle. Every thing in Jacob's career, for example, on which men ordinarily would profitably dwell, is omitted, and we are bidden to hear him pronounce a blessing which has not even yet been realized, and to look upon him as, in the act of leaving the world, he rests on the symbol of pilgrimage. How much there is in Joseph's life and character which has attracted the admiration and imitation of all ages, yet these things are not mentioned; we see only his unburied bones preaching for four hundred years to the children of Israel that he belonged to a race whose home was in another land. You are confounded by the fact that sufferings are heaped on the worshipers of Christ; look at the first accepted worshiper and see what his worship cost him. Sonship is treated in the same way. The relation necessitates the existence of discipline. If you are sons you must be subjected to chastisement. The scourging which you think is a proof that God does not regard and treat you as his children, is the evidence that you are members of the divine family. The whole discussion is intermingled with exhortation, founded on the character of the dispensation, against apostacy. This is God's final method of salvation; if you reject it, there is no other in reserve.

Judaism having thus set itself against the religion of Christ, making it impossible for them to dwell together, the time has come for Christianity to assume its independent and permanent place, to declare its own distinct and separate existence. This it does, for the first time, in the Epistles of Peter. It expresses itself, as it must, in the terms and imagery of that religion which prepared for it, which gave it birth, and whose place it had taken. The Jewish people had been chosen by God for his own possession, a holy nation, a kingdom of priests. They refused to fulfill the office and perform the functions assigned them, and so God rejected them, and gave the kingdom to a nation which would bring forth the fruits thereof. The Christian church in the Epistle of Peter has become the chosen generation, the royal priesthood, the holy nation, the people for a possession; in past

time its members were not a people, but now they are the people of God. This action on God's part is not an after-thought, an expedient adopted because of unforeseen events; the church is elected according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Various reasons are assigned for the order here adopted, sanctification, obedience, sprinkling; but a study of the method adopted at the beginning of Jewish national life will show that this is the precise order followed. The account will be found in the twenty-fourth chapter of Exodus. Israel was separated from all other nations in the wilderness of Sinai; here the words of the Lord were read to the people and their answer was: "All that the Lord hath said will we do, and be obedient." Then Moses took the blood and sprinkled it on the people;—precisely the order of the Epistle; sanctification, sprinkling, obedience. This parallel of Israel at the beginning of its national life and Christianity at the beginning of its career as the people of God, is carried throughout the Epistle, with the continual recognition of the fact that Christianity is the spiritual fulfillment of the natural type presented by Israel. The Church's sanctification is a spiritual and not an outward one, it is sprinkled not with the blood of beasts, but with the blood of Jesus Christ; its hope is a living hope; its inheritance, not that of Canaan, temporary, polluted and perishing, but one incorruptible, undefiled and fading not away; the end of their faith is not deliverance from earthly enemies, but a salvation of souls; their redemption is not by corruptible things but with the precious blood of Christ; their love to each other does not spring from earthly ties which are to pass away, but from their common birth from the seed of God which lives and abides forever; the sacrifices which they offer are spiritual sacrifices acceptable to God through Jesus Christ, and they are built a spiritual house on a living corner stone. The common character of the Israelites in the desert and the Christian community at this time is recognized throughout the Epistle. Christians are in the wilderness, strangers, sojourners, pilgrims, and their lives are to be in accordance with this relation. The

beginning of the nation of Israel finds its parallel in this commencement of the Christian life; all the duties enjoined in this Epistle are those which belong to infancy and childhood—submission, obedience, patience under censure and injustice. Christians should be blameless in their deportment and be clad with the garment of humility. Servants are to submit to their masters, wives to their husbands, citizens to their rulers, the younger to the elder, yea, all to be subject to one another. The Epistle is the Epistle of childhood. It is noticeable that there is no specific address to children.

In the second Epistle of Peter this character comes to maturity. The great and precious blessings promised have been received. Christians have become partakers of the divine nature, having escaped the corruption that is in the world. They are giving all diligence in adding virtue to virtue, that they may have an abundant entrance into the heavenly kingdom. Surrounded by those who mock at the Christian hope, they wait for new heavens and a new earth wherein dwelleth righteousness. In the meanwhile, they are growing in the grace and knowledge of Christ. To him be glory for ever and ever.

Thus far Christianity has been presented in its appointed relation to the Jewish law (James) to the Jewish worship (Hebrews), and to the Jewish theocracy (Peter). Christianity is the crown and fulfillment of them all. Henceforth it is to stand in its own completeness, distinct and separate from all other systems. God has promised, "Behold, I make all things new." In Christ there is a new life, a new covenant, a new worship, a new service, a new affection, a new relationship, a new ideal. The coming Epistles will analyze that life, will show its manifestations, its methods, its opponents, and its results.

SUGGESTIONS FOR THE PREPARATION OF AN
EXPOSITORY SERMON ON THE EIGHTH
CHAPTER OF ROMANS.

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There are sure indications of a revival of expository preaching. This is one of the best homiletic signs of the times. All too long has the topical sermon held sway in English and American pulpits. This species of discourse, while favorable to logical unity of plan and orderly progress of development, is in danger of being more philosophical than Scriptural in material and tone. Congregations are now asking their pastors, more and more, for the simple, practical unfolding of the contents of the Word of God, apart from severe logical reasoning and deep philosophical explanation. They believe that Scripture truth is intrinsically persuasive, carrying its urgent message to the deepest intuitions of the human heart.

The modern method of Bible study has much to do with this change in the trend of Christian preaching. Especially potent is the study of the books of the Bible in the unity of their contents as secured by the aim of the writer. This makes against the study of the Scriptures in the old piecemeal fashion—in isolated verses and paragraphs, and naturally leads to the consideration, in the Sunday school and in the pulpit, of an extended and connected portion of the Word of God. Some ministers now grapple with an entire book of the Bible, certainly with a whole chapter, as the basis of a single sermon.

The eighth chapter of Paul's letter to the Romans admirably yields itself to the purpose of the expository preacher. It is the object of this article to offer some general suggestions concerning the ground to be covered by the preacher in his mediate and immediate preparation of a sermon based upon it.

First of all, he needs to bring to the chapter a homiletic temper. He must insist upon it with himself that he is to make a sermon and not merely to expound. And this for at least two reasons. One is, that Paul was in a homiletic mood when he dictated the letter, which is essentially a discourse with a distinctively practical and persuasive aim. The preacher who overlooks this will be sure to miss the fervor and rush of the apostle's thoughts, and so, for preaching purposes, will miss nearly everything. The other reason is, that there is a wide difference between real preaching and mere expounding—all the difference, indeed, between preaching and no preaching at all. Expository sermons, falsely so-called, have been often deemed, and rightly, the driest sort of theological dust, largely because preaches have forced upon their audiences disconnected, detailed, and often scholastic, explanation of successive words, clauses and verses, with no attempt at wisely selecting materials and organizing them into a pointed, practical spiritual end.

Before a preacher can prepare an expository sermon on the chapter in hand, he must clearly answer this question: Just what was Paul's object in writing this letter? This arises from the closely reasoned character of it. The eighth chapter belongs, by a severe logical necessity, exactly where it is found. It forms a splendid climax of a particular section of the epistle, and this the preacher cannot appreciate until he has tested it in the light of Paul's controlling aim.

The next homiletic inquiry: With what special topic of the letter is this chapter vitally allied? In his attempt to settle this matter the preacher will find himself led back to the opening of the sixth chapter. In the first five chapters the varied aspects of justification by faith are dealt with. From the sixth chapter through the eighth the line of thought is concerned with the influence of justification by faith upon character. Or, in other words, Sanctification is the special subject. Here the preacher's homiletic eyes will open wide and his homiletic heart will thrill with delight as he discovers the prominent place that character holds in this most logical, formal, abstruse letter of Paul's writing. He will find that justification by faith is no mechanical, barren way of salva-

tion, but that it brings forth fruit unto righteousness, joy, peace, triumph.

What now,—and this is the next homiletic step,—are the chief contents of this eighth chapter? A thoughtful and sympathetic study of the chapter will fairly ravish the preacher, as he discovers the wealth and preciousness of this portion of the Scriptures. He will see that it contains the very flower of the Gospel, and from his inmost heart he will thank God that he is a preacher of Christian righteousness. He will say, as Godet tells that Spener is reported to have said, “that if Holy Scripture was a ring, and the Epistle to the Romans its precious stone, chapter eighth would be the sparkling point of the jewel.” I venture the statement that in common with the Sermon on the Mount, the parables of the Good Samaritan and the Prodigal Son, the fourteenth chapter of John, the thirteenth and fifteenth of First Corinthians, and the third chapter of Phillipians, the eighth chapter of Romans is the most read and the best loved of any portion of the New Testament.

A vital part of the mastery of the contents of the chapter is the study of its capital words and phrases. Among these are: condemnation, spirit, life, flesh, death, law, sins, heirs, suffer, glorified, expectation, creation, subjected, purpose, bondage of corruption, liberty of the glory of the children of God, groaneth and travaileth, with patience wait for it, conformed to the image of his son, the first-born among many brethren, and nearly every word from verse 31 to verses 39. In no other chapter of the Bible is found a larger, richer cluster of what may be termed the technical words of Christianity. These demand critical study of him who would preach intelligently and powerfully on this great chapter.

The final stage of the homiletic process is, the organization of the chief thoughts of the chapter. And just here it should be emphatically said that success in making an expository sermon on this chapter depends indispensably upon the preacher's rigid determination to reject material of prime homiletic value. If this is not done, his effort is doomed to inevitable and discouraging failure. Expository sermons on even brief passages of Scripture are seriously exposed to the

peril of being overloaded with subject-matter. Here more than almost, or quite, anywhere else is to be found the secret of the failure of so much expository preaching. It is at once both heavy and dry. When the sermon is an outgrowth of an entire chapter, and especially one so affluent in admirable preaching stores as the eighth of Romans, the problem of exclusion becomes immensely more difficult and imperative.

In offering suggestions as to the outline of an expository sermon on this chapter, only the most general ones can, or ought, to be brought forward. For every preacher must be left to his own homiletic individuality, if the sermon shall be his, and so be fresh, striking, powerful. Homiletic teaching becomes mechanical, fruitless, deadening when instead of presenting suggestive, living principles it prescribes a method that must be inflexibly used, a single mould into which every sermon must be run. It will be noticed, however, by every thoughtful student of this chapter that there are certain outstanding truths which must find permanent recognition in a sermon based upon it. It shall be my aim to state what, in my judgment, those truths are.

The preacher could start out with the first verse as the main thought of the sermon, and unfold that thought by offering the reasons the chapter presents why every kind of condemnation is removed from "them who are in Christ Jesus." Those reasons, it will be found, centre in and cluster about the Holy Spirit and his work in the Christian believer. Or, this truth could be elevated to foremost place in the discourse, and be phrased somewhat thus: *The Fruits of the Holy Spirit in the Christian Believer*. By this order the Christian hearers would be left to infer for themselves that they are free from condemnation, or the preacher could infer this for them in the progress of the sermon, or he could come around to it prominently in the conclusion.

Taking, then, "*The Fruits of the Holy Spirit in the Christian Believer*," as the subject, by the aid of what truths shall it be unfolded and enforced? The following will hold conspicuous place:

I. The Holy Spirit frees the Christian believer from the power of sin and of death (vs. 1-11).

First, from the power of sin, because of the holiness of the Christian believer.

Secondly, from the power of death. (1) Spiritual, because of the spiritual life of the believer produced by the indwelling of the Holy Spirit. (2) Physical, because of the quickening energy of the indwelling Holy Spirit.

II. The Holy Spirit secures to the Christian believer the privilege of an adopted Son of God, and of a joint heir with Christ of glory (vs. 12-17).

Between this topic and the next there is call for a skilful transition growing out of the inevitable condition of the believer's *suffering* with Christ in order to *glorification* with him.

III. Incentives to the patient endurance of the sufferings which precede the glory that the Holy Spirit guarantees to the Christian believer (vs. 18-30).

First, the greatness of the glory.

Secondly, the intercession of the Holy Spirit.

Thirdly, the purpose of God to glorify the Christian believer.

IV. The triumphant assurance of the Christian believer's final salvation (vs. 31-39).

First, in view of God's agency in guarding his own.

Secondly, in view of Christ's agency in permitting no one or no thing to separate his own from his love.

This last topic, together with its twofold development, can most effectively be used in the form of a *conclusion* of the sermon.

Instead of having but one sermon on the entire chapter, as has now been suggested, there could well be four sermons. In that case the materials offered by the chapter could be more minutely used. I should prefer, however, a single discourse, partly for the sake of the preacher's gaining discipline in dealing with a long passage of Scripture, and partly to let a congregation *grasp*, without a break, the wealth of the truth of this splendid chapter, and *feel*, all at once, the impact of it upon their characters and lives—"the chapter," as one has well exclaimed, "beginning with *no condemnation* and ending with *no separation!*"

From this brief outline study it will be seen how comprehensive and how difficult a work it is to make an effective expository sermon on a single chapter of a book of the Bible. It will be seen also, I trust, how inviting a work it is, leading the preacher over priceless tracts of richest ore in the mine of God's revealed truth. If our present ministry will gain their cordial consent to explore this mine for themselves, and will bring forth to their audiences the treasures of truth they find there, great will be their reward in enriching their own minds and hearts with the truth as it is in Jesus, and in building up their churches in the strength and symmetry of commanding Christian character.

DID JESUS INTEND TO TEACH THAT MOSES WROTE THE PENTATEUCH?

By Rev. W. P. MCKEE,
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So far as the New Testament records go, just what did Jesus say on this matter?

"And Jesus saith unto him [the man cleansed of leprosy], See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Matt. 8:4.

At most, Jesus here only allows that Moses had to do with making certain regulations concerning leprosy. Nothing is taught as to the authorship of the Pentateuch.

"Why then did Moses command to give her a bill of divorcement, and to put her away? He [Jesus] said unto them, Moses, for your hardness of heart, suffered you to put away your wives; but from the beginning it hath not been so." Matt. 19:7, 8.

Here Jesus tacitly disapproves of an act of Moses, but he utters no positive teaching as to the authorship of the Pentateuch.

"For Moses said, honor thy father and mother." Mark 7:10.

At most Jesus admits that through Moses came this commandment. Nothing is said about the authorship of the mass of literature of which this was a part.

"But as touching the dead, that they are raised: have ye not read in the book of Moses, in the place concerning the Bush," etc. Mark 12:26.

Manifestly, the Jews believed Moses wrote the Pentateuch as a whole, with the exception of the "last eight verses, which were added by Joshua" (Toy). Jesus is confronted with the crucial matter of the Resurrection. An answer to that question is urgently, clamorously demanded. Does he turn aside from that vital matter, to discuss the point of the authorship of the record in which this incident is found? In presence of a question of first importance, he ignores the question of secondary moment. At most, here, Jesus allows the current view of the authorship of the Pentateuch to pass unnoticed. He utters no teaching upon that point.

"They have Moses and the prophets, let them hear them." Luke 16:29.

Here Jesus, in the parable of the Rich Man and Lazarus, is striving to rebuke the Pharisees for their inordinate, soul-destroying love for money. (Lk. 16: 14). The question of authorship is not before the Saviour.

"And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled which are written in the law of Moses, and the prophets, and the psalms, concerning me." Lk. 24: 44.

As above, Jesus' purpose in this utterance is foreign to any question of authorship.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." John 3: 14.

It may be claimed that here Jesus, by using this incident as an illustration, asserts its historicity. No more can be claimed, and even this might be disputed.

"For if ye believed Moses, ye would believe me, for he wrote of me." John 5: 46.

This would agree with the theory that Moses wrote the whole of the Pentateuch. But this statement, as it stands, need not imply that. Moses could have written of Christ without writing five books of considerable proportions. So far as this Scripture is concerned, a single passage in which Moses made reference to the Christ would be enough to fill up the necessary implication in the Master's words. The most that can positively be asserted of this passage then is, that in one place Moses wrote of Christ. And even then it is to be kept in mind that Jesus was arguing from the point of view of the Jews, and on the basis of their own beliefs. He was not at all discussing a question of authorship. He was rebuking the Jews because they did not believe in their sacred writings. Practically, he asserts here that they do not believe the Old Testament, and that unbelief in it is the reason for their unbelief in Him. Mere matters of authorship are far from his purpose.

"Did not Moses give you the law, and yet none of you doeth the law?" John 7: 19.

Plainly, at most here, the Saviour only assumes that Moses was an historical person who had to do with giving the law to Israel. The question of the original authorship of a great book is not under consideration. Similar remarks may be made on verses 22, 23, following.

We may omit Jno. 8:5 as being in a doubtful passage. Moreover it offers no facts beyond those considered already. Beyond these, I find no record of any important sayings of Jesus, touching this matter. Certainly, if Jesus says anywhere that Moses wrote the Pentateuch, he says so here. What then can be our answer to the question: Did Jesus intend to teach that Moses wrote the Pentateuch? Only this: We have no record that Jesus intended to teach, or did teach, anything whatever concerning the authorship of the Pentateuch.

The weighty words of Professor S. R. Driver, (*Introduction to the Literature of the Old Testament*, p. xviii), upon the general question of the attitude of our Lord to the Old Testament, may be quoted here:

“That our Lord appealed to the Old Testament as the record of a revelation in the past, and as pointing forward to Himself, is undoubted; but these aspects of the Old Testament are perfectly consistent with a critical view of its structure and growth. That our Lord, in so appealing to it, designed to pronounce a verdict on the authorship and age of its different parts, and to foreclose all future inquiry into these subjects, is an assumption for which no sufficient ground can be alleged. * * * In no single instance (so far as we are aware) did He anticipate the results of scientific inquiry, or historical research. The aim of His teaching was a religious one. * * * He accepted, as the basis of His teaching, the opinions concerning the Old Testament current around Him; He assumed, in His allusions to it, the premises which his opponents recognized, and which could not have been questioned, * * * without raising issues for which the time was not yet ripe, and which, had they been raised, would have interfered seriously with the paramount purpose of his life. There is no record of the question, whether a particular portion of the Old Testament was written by Moses or David or Isaiah, having ever been submitted to Him; and had it been so submitted, we have no means of knowing what His answer would have been.”

THE IMPRECATORY PSALMS.

By Prof. W. W. DAVIES, Ph. D.

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The imprecations of the Bible, mostly found in the Psalms, have been a source of much controversy, and have presented much perplexity of mind to many an earnest Christian. It may be added that the more refined the reader of these passages is, the greater will be the difficulty occasioned by the attempt at any satisfactory explanation. Not only skeptics and unbelievers, who have triumphantly pointed the finger of scorn at the sentiments pervading these Psalms, but also many of the more devout, have seriously doubted the inspiration of passages containing so much hatred, asperity and vengeance. While many others, not accustomed to thinking, have positively accepted them as inspired truth, simply because found in the Bible, failing, however, to find them profitable for instruction or devotion. And while rebelling against the bitterness of spirit therein exhibited, they yet regard them as the word of God, though having no message for them. Such blind acquiescence is not justifiable until every attempt for light has proved of no avail. An intelligent Christian should not be satisfied with total darkness, when even one single ray of light may be found.

Some of the older exegetes swept out all difficulties with one wave of the hand, by declaring that these were not imprecations, but predictions, simple declarations of what was certain to overtake the incorrigibly wicked. Such explanation can satisfy only the careless reader; for even the English versions show that many verses in these Psalms have the imperative and not the future. This fact will appear more clearly to him who can read the original, for the form of the verb in Hebrew in many of these passages is imperative rather than imperfect (future). And when not imperative, very often the apocopated imperfect. See *Psa.* 5: 10, 11; 55: 9, 10; 69: 24, 25, 28, 29; 109: 6; etc. It is, however, true that the imperfect is used in several of the passages in ques-

tion, and they cannot be made optatives without violence to the text. These must be regarded as a description of the feelings pervading the breasts of those who, in the future, would be eye witnesses of the calamities visited upon the enemies of Zion, rather than as wishes or prayers that such calamities should overtake their enemies. This is true of the harshest and most unfeeling of all these passages, in which the writer describes the spirit of the warriors engaged in the overthrow of a hostile city where, according to the barbarous excesses of a barbarous age, men, women, and even innocent babes were indiscriminately and ruthlessly slaughtered. I refer to *Psa.* 137 : 8, 9.

“ O daughter of Babylon, that art to be destroyed,
Happy shall he be that rewardeth thee
As thou hast served us.
Happy shall he be, that taketh and dasheth thy little ones
Against a rock.”

Isaiah (13 : 16) draws the same picture, as with prophetic eyes he gazes upon the final overthrow of Babylon :

“ Their infants also shall be dashed in pieces before their eyes ; their houses shall be spoiled ; and their wives ravished.”

So general were these cruelties and excesses, that Homer (*Il.* 22 : 62ff.) also uses almost the same language :

“ My heroes slain, my bridal bed overturned ;
My bleeding infants dashed against the floor ;
My daughters ravished and my city burned.”

These passages seem exceedingly harsh to us, much harsher than to those who first penned them. This ought to remind us of the necessity of explaining even the Scriptures in the light of the time when written, and not from the standpoint of a later and more enlightened age. Care must be taken not to wrest any passage from its proper historical connection. Prof. Edwards, speaking of these vindictive Psalms, says : “ If we were acquainted with the circumstances which called forth the imprecatory Psalms, we should doubtless find as the cause or occasion, striking cases of treachery, practised villany, and unblushing violations of law.” Had we all the data, so as to enable us to interpret these passages in their proper light, many of these dreadful imprecations would lose much of their terrific harshness. Let us also remember that they are written in the language

of poetry; and that the fiery Eastern mind indulged in exaggerated expressions which, divested of their rhetorical extravagance and Oriental coloring, contain no more malice and real venom than may be often found in the more elegant and refined speech of Englishmen.

Another fact which must be duly considered is, that most of these passages are from the pen of David. David was a king, not a private citizen, consequently these imprecations must not be regarded as the mere outpouring of a violent stream of personal indignation, private malice or irritation, but rather the feelings of a king towards the enemies of the state, the Jewish commonwealth. Israel was a theocracy, and David was divinely elected to rule over this people, to promote the national welfare, and ward off hostile invasions. Thus the enemies of David were not only the enemies of Israel, but also of God himself; for, inasmuch as the Jewish state was a theocratic institution to carry out Jehovah's plans on earth, all rebellion against David, whom Jehovah had set upon his holy hill of Zion, was rebellion against God. If this be true, these dreadful imprecations, these prayers for judgment upon, and protection against, enemies, are in entire harmony with *Psa. 2*, where the Psalmist, referring to the heathen, says:—

“Thou shalt break them with a rod of iron.

Thou shalt dash them in pieces like a potter's vessel.”

It is also probable that most of these curses were uttered in times of war, and, as Dr. Noyes points out, are “equivalent to prayers for personal safety,” or, still better, for national success and prosperity. If, as we may reasonably conclude, those upon whom these anathemas were pronounced, these curses invoked, were guilty of treachery and cruelties towards the chosen people of God, such treachery and cruelties as, in any age of the world, would call for speedy retribution, then this severity of language will not appear very strange. The desire to punish great crimes is intuitive. Too great a sympathy for criminals is not necessarily a virtue, but often nothing less than a sickly sentimentality, arising from weak and shallow natures, incapable of appreciating the heinousness of sin and the majesty of the law. Good men always rejoice when a desperate criminal, who for a

time has escaped arrest, is captured and brought to justice. What a feeling of satisfaction and security came over the American people when the Chicago anarchists were summarily dealt with. And yet but very few had any private malice, personal feeling, or spirit of revenge to gratify; and, certainly, none but those unfriendly to American institutions would attribute any cruelty or vindictiveness to the Judge, Jury, and officers connected with that memorable trial. So doubtless these imprecations of the Bible were uttered, not in the heat of personal indignation, but rather when the state and the church were in imminent danger.

Again, if it was right for Israel to execute God's commands and to exterminate whole families and tribes, there could be nothing wrong in invoking divine aid in the execution of such commands, in praying that their enemies should be scattered as chaff before the wind; and that their counsels might be turned into foolishness. Not only was it right, but it would have been wrong to have done otherwise, especially if the people upon whom these imprecations were invoked were leading Israel into sin, and interfering with the religious growth of the nation. In short, if it be right to punish crime, there can be no wrong in praying for the punishment of the perpetrators of crime, or even in invoking Jehovah's aid to mete out speedy retribution.

The Psalmist must have regarded men like Doeg, lost to honor and shame, as incorrigible, deserving no mercy, but worthy of the direst punishment, now, in this life. Explain it as we may, the Old Testament does not throw very much light on the life beyond; the doctrine of retribution in a future state was not unmistakably and clearly revealed to the church in David's time. Hence the naturalness of these imprecations, for if the sinner is to be punished at all it must be in this world. These passages, if viewed in this light, will not appear so vindictive. For, after all, sin is sin, and must be punished. Even the New Testament knows no other method of dealing with the impenitent sinner, with those who continue in rebellion against their Creator. The Old Testament punishes in this life; the New Testament transfers the final decision and execution of the sentence into another world, to a life beyond, where there is "no more sacrifice fo_r

sins but a certain fearful expectation of judgment and a fierceness of fire which shall devour the adversaries."

These imprecations, however, cannot be satisfactorily interpreted without grasping the idea that revelation has been gradual and progressive. This explains why the standard of morality has gradually but constantly advanced. The spirit of Elijah, who called fire from heaven to destroy his enemies, is not the spirit of Christ. There was an old dispensation with all its distinguishing features. It is impossible to understand the two Testaments without emphasizing the fact that God spoke "by divers portions and in divers manners," before speaking finally through the Son. We have, therefore no right to hold up the acts, words or feelings of David to the light of the nineteenth century, or to interpret them from the lofty standpoint of the New Testament. It may be objected that what is essentially immoral in one age or country must have been so at all times and in all ages. Theoretically this is true, but not practically; for both history and experience bear witness to the contrary. How true the words of St. Paul, "the times of ignorance therefore God overlooked." The fundamental principle of morals may be the same at all times, but the standard of morality has often changed; so that there is some truth in the strange assertion that morality, even in the same age, is often a question of geography. Slavery must have been always wrong, yet Moses legislated concerning it, and thus indirectly sanctioned its existence. And with shame we must add, so did also American legislators, a great many centuries after the time of Moses. The position of men and nations on the liquor traffic in the nineteenth century will appear almost incredible to the future generations.

The Sermon on the Mount occupies a higher plane than Mosaism. Up to the advent of our blessed Saviour, the law was a school-master to lead us to Christ, who spoke: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies and pray for them that persecute you." Thus, if we find in the Old Testament dreadful expressions of anger, and asperity of language, and fearful denunciation of enemies, we are not to be surprised. It is simply because those who

wrote them partook more of the spirit of Moses and Elijah than of him who had a tenderer heart and a clearer vision into the future life, and who, after a life of untold ignominy and suffering, prayed: "Father, forgive them, for they know not what they do."

Let us bear in mind also that because a prayer containing sentiments contrary to the spirit of Christ is recorded in the Bible, we are not for that reason to see the stamp of God's approval upon it any more than upon the words of Satan to Job or to our Lord in the wilderness. The mere fact that a prayer contrary to the spirit of the Gospel is found in the Psalms is no proof that it was pleasing to Jehovah, any more than were the wicked acts of David, Solomon, Peter or Judas, which are recorded in the Scriptures. A Psalm containing imprecations may be inspired just as much as a chapter recording the wicked deeds therein described. For, as one has wisely said: "Inspiration in its true nature secures a truthful record, it does not necessarily secure absolute sanctification" of those whose acts and feelings are recorded. Persons may be "imperfect in their conduct; imperfect in their words; imperfect in their feelings." And yet are there not many who never call in question the inspiration of those passages describing David's most heinous sins, who are utterly shocked at, and are tempted to doubt the inspiration of, what are called the imprecatory Psalms?

There is one more truth which we ought to consider: the teachings of the New Testament are the highest and purest which we can ever expect in this world. Men may, and doubtless will, understand them better in the future. They will continue to grow in beauty and moral grandeur from age to age, to the end of time. In ages to come these imprecations will appear harsher than they do to us to-day. Before the Reformation the Christian Church found little that was objectionable in them; and the Church under the Old Dispensation found in them nothing at all that was not in harmony with morality and religion. This is only a proof that the Church of God is going on, conquering and to conquer, till we attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the fulness of Christ.

THE EXPEDITION OF THE BABYLONIAN EXPLO-
RATION FUND.

A. NEW YORK TO ALEPPO.

By ROBERT FRANCIS HARPER, Ph. D.,

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In the winter of 1887 and the spring of 1888, an American Expedition was organized, under the direction of the Rev. Professor John P. Peters, for the purpose of exploring and excavating in Babylonia. The title to be found at the head of this article was officially adopted, and the Expedition placed itself under a Board of Directors and the University of Pennsylvania. The staff consisted of the following gentlemen: *Director*, John P. Peters; *Assyriologists*, Robert Francis Harper (delegate from Yale University) and Hermann V. Hilprecht (professor of Assyrian in the University of Pennsylvania); *Architect, surveyor, map-maker*, etc., Perez Hastings Field (of Paris and New York); *Photographer and business-manager*, J. H. Haynes (of the Central Turkey College at Aintab); *Interpreter*, Daniel Noorian. Mr. John D. Prince was attached to the Expedition as the representative of Columbia College.

Peters, Prince and myself sailed on the S. S. Fulda (June 23d, 1888) for London, where I remained until Sept. 11th. While in London two large and important collections of tablets and antiquities were purchased for the University of Pennsylvania, viz., the so-called Joseph Shemtob (J. S.) and the Khabaza (Kh.). The most important tablets in these collections have been described in HEBRAICA, Vol. VI., No. 3, and Vol. VII., No. 1, to which reference may be made. These collections, together with another purchased later, and the finds secured at Niffer, are now open to inspection at the University of Pennsylvania. Through the kindness of Mr. Stuart Wood, a large number of casts of the most important Assyrian and Babylonian objects in the British Museum was also obtained at this time.

Professor Peters, Director of the Expedition, will, without doubt, publish a complete and detailed account of all the doings of the party. Hence, from this point, I will speak only of my own experiences as a member of the Expedition, and I will leave to Prof. Peters the task of recounting the travels and work of the Expedition as a whole. The name of Mr. Perez Hastings Field, the architect, will be the only one mentioned.

On Sept. 11th, 1888, I joined Mr. Field in Paris and we proceeded immediately to Marseilles, from which point, ten days later, we sailed on the S. S. Sindh for Alexandretta, or Iscanderûn as it is known among the Turks. Our first stop on Turkish soil was at Salonica (the ancient Thessalonica), about ten hours' run from Athens. This city has about 100,000 inhabitants, 70,000 of which are Jews. Taking a guide, we visited several of the most important mosques. In the afternoon, we went to the celebrated monastery of the dancing dervishes, about one mile distant from the city wall. The chief dervish gave us a very cordial reception, offering us the usual coffee and cigarettes. After a few minutes spent in complimentary remarks—those coming from us being made through the interpreter—the chief invited us to a special afternoon performance in the adjoining hall. The dervishes were ordered to exhibit their wild and fantastic dances, and we were highly amused and much interested for half an hour. We visited later the shrines in this hall, and on leaving made a great mistake in offering *bakshish* to some of the dervishes who, in a most dignified manner, quietly refused it. In the evening, we attended a concert given by a Hungarian band and later went aboard and retired, to awaken on the next morning in the harbor of Smyrna. This harbor has a very narrow entrance and presents the appearance of a large lake surrounded on all sides by mountains.

Smyrna is essentially a Greek city. Different authorities vary in their estimates of the number of inhabitants, some giving 200,000 and others as high as 400,000. The chief street lies on the quay and runs parallel with the Mediterranean for two or three miles. Here are found the largest hotels, the theatres, cafés, concert-gardens, and the finest of

the private residences. During our stay of two days, we saw the chief sights of the city, which is a queer combination of the European and Asiatic. The inhabitants are very cosmopolitan, and the well-to-do speak Greek, Turkish, Arabic, French, English and German. The garden cafés are always well filled with people, who are drinking coffee or mastich and smoking either cigarettes or nargilehs. From 6 to 8 in the evening, the *élite* attend the open air concerts on the quay. The life reminds one more of Brussels or Marseilles than of any other European cities. Five to ten minutes' walk brings you into the Mohammedan Quarter, and here a different phase of life presents itself. Dogs, dirt, donkeys, veiled women, etc., meet you on all sides. The bazaars did not impress me very favorably, although they were the first of any size and importance that I had as yet seen. They have lost their former grandeur and will undoubtedly soon go to the wall completely, on account of the ever increasing influence of Greek and European ideas.

At five p. m., on the 29th, we steamed away with no expectation of revisiting Smyrna for some time to come. At one a. m., eight hours out, a tremendous crash was heard. I spoke to Field, who was half dressed before I could fairly waken up, and asked him to go on deck to learn what had befallen us. He soon returned and informed me that we had run on the rocks. Of course, I lost no time in getting up after this piece of news. On deck everything was in a state of confusion. There were only eight or ten European (Frank) passengers, the rest being Turks and Arabs. The latter surrounded us and asked for news, the women crying and the men praying to Allah. As we had little Turkish, our answers were chiefly given by the aid of signs. We knew as little about matters as these ignorant Turks, since it was impossible to get information from any of the officers. The most amusing man on board was a young Jesuit priest, who had lived seven years in England without learning very much of the language. He was very much excited—as much as the Turks—and came to us and said: “It is awful; can we not get upon the earth?” Later on it was learned that we were on the rocks, only a short distance from land, off the

Isle of Samos. The sea was smooth, otherwise there would have been no hope for us, for on the following day we found it almost impossible to land—even in the light—because of the steepness of the rocky shore. The pumps—both steam and hand—were kept working all the time, the Turks being impressed, or rather scared into service. On Sunday morning an Austrian Lloyd steamer passed us, but refused to answer our signal for help. Later on a small English tug came up, and she was sent back to Vathy for aid. On Monday, at about one p. m., the tug returned, accompanied by a Turkish gun-boat, which the prince of the island had kindly sent to bring off the passengers to his capital, Vathy. We boarded the man-of-war, and after a tedious ride of four or five hours we came to Vathy, where we were well received. Monday night, Tuesday, Wednesday and a good part of Thursday were spent in Vathy. We telegraphed to Smyrna for a boat, but to no purpose. It was expected hourly, and the time was spent in the cafés on the quay, looking out over the harbor for the ship which was to take us off Samos. Late on Thursday afternoon, the little English tug appeared and we were ordered on board. After a most tedious ride of 20 hours, we found ourselves back in the Smyrna harbor. Here a great question confronted us, viz., what were we to do with our baggage? Would it be possible to get it through the custom-house without a special permit?—which we did not have. It was a serious question. To lose our Winchesters was to lose everything. We soon learned that a small English boat was to sail that afternoon. There were four of our party on board. Two of them decided to transfer their luggage and all the weapons direct to the English boat and thus avoid the customs. This was done and they set sail on the same day. Mr. Field and myself did not like the appearance of the English ship—it was a freight steamer, with very poor accommodations for only a very limited number of passengers—and hence we decided to stop over for the next Russian steamer, which was to sail five days later. A Mejidieh (= 80 cts.) put our baggage through the custom-house and we were very happy to be back in Smyrna once more. During our stay in Smyrna, we ran down to Ephesus—a few minutes

distant from Ayasaluk, in order to view the ruins and to see the excavations made by the English. Through the kindness of Mr. Semitopoulos of Vathy we were admitted to the Smyrna club and were shown several private collections of antiquities. On the following Tuesday we boarded a Russian steamer, and the trip (4 days) to Alexandretta was uneventful. The other members had arrived on Friday night in time to disembark. We came to anchor at 7 p. m., but it was too late to get the so-called *pratique*, and hence we were obliged to remain on board during the night. In the morning, by the aid of a *bakshish* our baggage was landed and passed and we began to make arrangements for our trip inland. In the afternoon we rode up to Beilan, where we spent Sunday. The ride from Beilan to Aintab, which was to be our headquarters for some time, is 30 hours—an hour being about 3 miles. Only one incident happened during this ride of three days. On the second day out, as we were nearing the city of Killiz, Field and myself very foolishly rode in advance of the caravan. Field was five minutes ahead of me, when I saw a Kurd, on a road parallel, riding towards him. The Kurd had not seen me. I spurred my horse and tried to reach Field before the Kurd, but could not. The latter galloped up and stopped suddenly. Field wheeled immediately and, in doing so, brought his gun into a shooting position. A minute later my gun was also levelled at the Kurd, and we made signs—not knowing any Turkish at that time—for him to take his departure, which he seemed very glad to do. He carried a large native revolver and was undoubtedly a robber.

On our arrival in Aintab, we were the guests of Mr. Fuller and Mr. Riggs of The Central Turkey College. From Aintab as headquarters we made several excursions, viz: (1) to 'Zinjirli, a Hittite mound, about 16 hours distant, which had been excavated by the Germans; (2) to Marash where the missionaries have established a theological school and a sem-

¹For full account, cf. "A Trip to Zinjirli" OLD TESTAMENT STUDENT, Vol. VIII., No. 5, 1889.

inary for young ladies; and (3) to 'Carchemish (Jerabis) on our way to Aleppo.

In the next paper, I will describe the trip from Aleppo to Baghdad, passing hurriedly over the first part, which has been taken up in three short articles on "Down the Euphrates Valley," published in Vol. X., Nos. 1 and 2, of the OLD AND NEW TESTAMENT STUDENT.

'For full account, cf. "A Visit to Carchemish," OLD TESTAMENT STUDENT, Vol. IX., No. 5, 1889.

Founding of the Christian Church, 30-100 A. D.

IN FIFTY STUDIES.

PREPARED BY CLYDE W. VOTAW, CHICAGO, ILLS.

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STUDY VI.

SEC. 5. RENEWED HOSTILITY OF THE JEWS TOWARD THE CHRISTIANS.

Acts 3:1-4:31.

30-31 A. D.

JERUSALEM.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 31-50. (2) Gloag's Comty. on Acts, I: 120-161. (3) Meyer's Comty. on Acts, pp. 75-98. (4) Expositor's Bible on Acts, I: 148-192. (5) Bible Dictionary, arta. High Priest, Sadducees, Sanhedrin, Temple. (6) Neander's Planting and Training of the Christian Church, I: 41-46. (7) *Vaughan's Church of the First Days*, pp. 61-101. (8) *Peloubet's Notes*, 1892, *in loc.* (9) *S. S. Times*, Jan. 13, 20, 27, Feb. 3, 1883.

FIRST STEP: FACTS.

1. Whether the verse synopses are or are not printed here, the student is expected always to work them out carefully for himself. Make them as concise as possible, avoiding minor details of the narrative. The paragraph divisions of the material of the Section, with their respective headings, are as follows:

PAR. 1. *Vv.* 1-11, THE CRIPPLE HEALED AT THE TEMPLE GATE.

PAR. 2. *Vv.* 12-26, PETER'S CONSEQUENT DISCOURSE IN THE TEMPLE.

PAR. 3. *Vv.* 4:1-4, ARREST OF PETER AND JOHN.

PAR. 4. *Vv.* 5-12, TRIAL BEFORE THE SANHEDRIN.

PAR. 5. *Vv.* 13-22, UNWILLING RELEASE OF THE PRISONERS.

PAR. 6. *Vv.* 23-31, THANKSGIVING AND PRAYER OF THE DISCIPLES.

2. Let the student paraphrase: (1) Peter's Discourse (3:12-26), (2) The Prayer of the Church (4:24-30), endeavoring in each case to reproduce exactly the thought and the spirit, in original, concise, forceful language. Neander's paraphrase (see reference above) may prove suggestive. *These two paraphrases, properly worked out, will constitute their portion of the transcription of the entire Section, to be copied into its respective note-book.*

SECOND STEP: EXPLANATIONS.

PAR. 1. *v.* 1, (a) what connection with Acts 2:43? (b) whither were Peter and John going, and why? (c) *what were the Jewish hours of prayer, cf. Psa. 55:17; Dan. 6:10; Acts 2:15; 10:9?* *v.* 2, (a) how long a cripple, cf. Acts 4:22? (b) "they laid daily"—what custom referred to, cf. Mk. 10:46; (Study VI.)

Lk. 16:20? (c) "they"—who? (d) *what was the "door . . . Beautiful?"* v. 3, (a) were the apostles recognized by the cripple? (b) *sacred duty of alms-giving, cf. Deut. 14:28f; 15:7, 11; 26:12f.* v. 4, "fastening his eyes upon him"—meaning, cf. Acts 3:12; 14:9? v. 5, *what did the man expect to receive?* v. 6, (a) compare AV and RV. (b) Peter as spokesman. (c) *had the apostles actually no money?* (d) "in the name of Jesus"—meaning? vv. 7f, (a) graphic description of the cure. (b) *is it that of the physician Luke?* vv. 9f, (a) witnesses to the miracle, cf. Acts 4:16? (b) meaning of "took knowledge"—compare AV, cf. Acts 4:13. v. 11, (a) "held Peter"—how and why, cf. Mk. 5:18? (b) "ran together unto them"—why?

PAR. 2. v. 12, (a) "saw it"—what? (b) "by our own power or godliness"—meaning? v. 13, (a) "God of Abraham"—cf. Ex. 3:6. (b) "glorified"—how? (c) "servant"—*why preferred to "son" (AV), cf. Isa. 42:1; Matt. 12:18; Acts 4:27, 30?* (d) "delivered up"—cf. Jno. 18:30. (e) "denied"—cf. Matt. 27:25; Jno. 19:15. (f) "Pilate determined to release"—cf. Matt. 27:24; Jno. 19:4. v. 14, (a) "holy and righteous"—*find parallel O. T. term for Messiah.* (b) "asked for a murderer"—cf. Jno. 18:40. v. 15, (a) "whereof"—notice marg. rdg. (b) "Prince of Life"—cf. Jno. 1:4; 5:26; 10:28; 1 Cor. 15:20. v. 16, (a) "by faith"—notice marg. rdg. (b) *whose faith—the cripple's or the apostles'?* (c) "faith in his name"—meaning? (d) "hath his name made"—*explain the Jewish metonymy, cf. Acts 4:12; Psa. 106:8; et al.* (e) "the faith . . . through him"—meaning? v. 17, (a) why call them "brethren"? (b) "wot"—*why not modernized by Revisers?* v. 18, (a) *find O. T. and N. T. passages which speak of the suffering of the Messiah.* (b) "thus fulfilled"—how? v. 19, (a) "turn again"—compare AV, and state the significance of the change. (b) what "sins"? (c) "seasons of refreshing"—to what is the reference? v. 20, "send the Christ"—second advent? v. 21, (a) *in what sense is Christ in heaven now?* (b) "times of restoration"—cf. Isa. 1:25ff; Matt. 17:11; Acts 1:6; Rom. 8:22f; 1 Cor. 15:19sq. v. 22, (a) compare closely Deut. 18:15-19. (b) meaning of "like unto me"? (c) *reference to an individual Messiah, or to a line of prophets?* v. 24, "these days"—what days, cf. Isa. 25:1, 6; 26:1, 19; Ezek. 37:1-14; Lk. 1:68-75. v. 25, (a) "sons"—in what sense? (b) "covenant"—*its significance?* v. 26, (a) "unto you"—whom? (b) "first"—why? (c) meaning of "raised up"—cf. Acts 3:22? (d) "blessing"—cf. Tit. 2:11-14.

PAR. 3. v. 4:1, (a) what three classes of enemies named here? (b) what particular reason for hostility had each? (c) what were the duties of the "captain of the temple," cf. 1 Chron. 9:11; et al? (d) "came upon them"—cf. Acts 23:8; Matt. 22:23; 23:6ff. v. 2, exact ground of complaint? v. 3, "put in ward"—why? v. 4, (a) "but"—connection? (b) "word"—what? (c) increase since Pentecost, cf. Acts 2:41?

PAR. 4. v. 5, (a) three classes of Sanhedrists—describe each. (b) were a portion from outside the city? v. 6, (a) "Annas . . . Caiaphas"—explain the difficulty, cf. Lk. 3:2; Jno. 11:49; 18:13. (b) *anything known about "John and Alexander"?* (c) "kindred of the high priest"—of what party? v. 7, (a) "by what power"—inherent? (b) "in what name"—derived power?

(Study VI.)

(c) cf. Matt. 21:23; Acts 3:6. v. 8, *why does Peter acknowledge the rulership of the Sanhedrin?* v. 9, "made whole"—notice marg. rdg. v. 10, "in him"—meaning? v. 11, (a) "stone . . . head of corner"—cf. Ps. 118:22; Isa. 28:16. (b) *to whom does this originally refer?* (c) application to this occasion? (d) Jesus' use of the figure? Matt. 21:42. (e) apostolic use: 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:4-8. v. 12, (a) "neither . . . any other name"—cf. Jno. 3:18; 14:6; 1 Cor. 3:11; Gal. 1:8f; Phil. 2:9ff; Heb. 2:3. (b) the exact meaning of this doctrine? (c) "must be saved"—put into clear language.

PAR. 5. v. 13, (a) "took knowledge"—cf. Acts 3:10. (b) does this imply more than mere physiognomic recognition? (c) "been with Jesus"—among his followers, cf. Jno. 18:15. v. 14, *was the healed man present as a spectator, witness, or fellow-prisoner?* v. 15, "they," "them"—who? v. 16, "cannot deny it"—cf. Acts 3:9, 11. v. 17, (a) "it spread"—what? (b) "threaten"—meaning? (c) meaning of "speak . . . in this name"? v. 18, "speak . . . teach"—what difference between them? v. 19, (a) cf. Matt. 22:21. (b) "judge ye"—*what would be their judgment in this instance?* v. 20, (a) "cannot but speak"—what kind of inability? (b) "things . . . saw and heard"—when and what? v. 21, (a) why did they wish to punish them? (b) "glorified"—meaning? v. 22, "miracle . . . wrought,"—*compare marg. rdg. and AV.*

PAR. 6. v. 23, (a) "their own company"—who and where? (b) why make this report, cf. Acts 16:25? (c) *was it probably the basis of this account in Acts?* v. 24, (a) "lifted up their voice"—a Hebraism? (b) *who made the prayer?* (c) *was it a set prayer which all repeated?* (d) ascription, cf. Ps. 146:6. vv. 25f, (a) *meaning of "by the Holy Ghost" in this connection?* (b) compare carefully Ps. 2:1f. (c) *state the original meaning, reference and significance of this passage.* (d) "imagine"—notice marg. rdg. (e) "vain things"—what were they? vv. 27f, observe the situation of the Christian Church now as parallel to that of the Theocratic Church in David's time. v. 29, (a) "look . . . threatenings"—that they may not be realized? (b) "boldness"—cf. Lk. 21:15; Acts 4:13. v. 30, "stretchest . . . heal"—miraculous cures to corroborate the truth spoken? v. 31, (a) "shaken"—why? (b) compare Acts 16:26.

THIRD STEP: TOPICS.

1. **Significance of this Miracle.** (1) how soon after Pentecost? (2) *was it the first apostolic miracle, cf. Acts 2:43?* (3) relate the incident in detail. (4) compare with it carefully Acts 14:8-18. (5) what was the spiritual condition of the cripple before, and what after, his cure? (6) *is there any mention of the cripple's faith, or is it all Peter's?* (7) *was the man healed for his own sake, or as a spectacular testimony to the work and teaching of the apostles?* (8) consider reasons for recording this miracle at such length: (a) it was the occasion of Peter's powerful preaching to a Jewish multitude; (b) it precipitated the first persecution of the Christian Church as such; (c) it brought about Peter's testimony before the Sanhedrin; (d) it directed the attention toward the Gospel; (e) it was a divine testimony to the church; (f) it was a notable work of mercy; (g) give others, and state which reasons seem to you the most important.

(Study VI.)

2. Peter's Public Discourse. (1) describe the circumstances under which the discourse was given. (2) recall Christ's discourse here a little time before, cf. Jno. 10:22f. (3) *how had the intervening time since Pentecost been spent—had the activity of the Church been within its own limits; if so, how and why?* (4) state the line of thought and the points of truth presented by Peter in this discourse. (5) what advantage in showing the miracle to have been wrought by the God of the Hebrews? (6) *discuss the doctrine of the continuity of revelation, as set forth here.* (7) account for Peter's charge of guilt upon the people for Jesus' death. (8) *discuss Peter's use of the two O. T. passages.* (9) *what was the idea of Peter and the Church as to the time and the condition of Christ's second coming?* (10) *have we here all of Peter's discourse, or only an epitome?* (11) state the practical aim of the discourse, and how attained. (12) name the chief characteristics of the discourse.

3. Apportionment of Responsibility for the Crucifixion of Christ. (1) *is there a five-fold division of the responsibility: (a) the Jewish people, cf. Acts 2:23; 3:13f. (b) Pilate, cf. Acts 3:13. (c) the Sanhedrin, cf. Acts 4:10; 5:30. (d) an ignorance on the part of the Jews as to what they were really doing, cf. Acts 3:17; 13:27; Lk. 23:34; 1 Cor. 2:8; 1 Tim. 1:13. (e) the determinate foreknowledge of God, cf. Acts 2:23; 3:18; 4:28; Lk. 22:22. (2) judge, as wisely as you can, the amount to be charged to each. (3) what degree of guilt attached to the Jews for their ignorance: (a) previous to the crucifixion; (b) afterward, in the light of the resurrection, the Pentecostal outpouring, and the Christian Church. (4) just what is to be understood by Peter's statement that "Christ was delivered up by the determinate counsel and foreknowledge of God" (Acts 2:23)? (5) why did Peter put so much emphasis upon the doctrine that God's eternal plan was not thwarted by the Jewish execution of Jesus, cf. 1 Cor. 1:23. (6) state briefly, but exactly, what you understand to have been the reasons for and the significance of Jesus' crucifixion.*

4. The Trial and the Decision. (1) why had there been no persecution since the crucifixion until this time? (2) how had the Church been progressing meanwhile? (3) state the way in which this persecution arose. (4) who were the prime movers, cf. Acts 4:1? (5) why were the Pharisees not among them? (6) what particular motive had the Sadducees for their opposition? (6) *observe carefully, and explain, the fact that the bitterest enemies of Jesus were the Pharisees, while of the apostles they were the Sadducees.* (7) what does the full, formal meeting of the Sanhedrin indicate concerning the nature of this trial? (8) *describe the customary mode of proceeding in a trial before the Sanhedrin.* (9) state the charge entered against the apostles. (10) explain the temper and wish of the Sanhedrin. (11) what barrier was interposed, cf. Acts 4:21; Lk. 20:6, 11? (12) consider Peter's defense: (a) *make a paraphrase of it;* (b) note the points made and the teaching about Christ; (c) the evident inspiration; (d) the moral courage; (e) the effect of the defense. (13) state the decision of the Sanhedrin. (14) *were these the same men who had condemned Christ to death?* (15) give reasons for their present leniency: (a) indisposition to violence; (b) did not dare to persecute as formerly; (c) leanings of some of them toward Christianity; (d) did not think persecution necessary. (16) *compare this judgment against the Christian Church with the condemnation of Christ, as regards the degree of guilt involved on the part of the Sanhedrin.*

(Study VI.)

5. Peter and John, Leading Apostles. (1) their companionship, cf. Mk. 6:7; Lk. 22:8; Jno. 1:41; 18:16; 20:6; Acts 8:14; Gal. 2:9. (2) their complementary traits. (3) advantages of the "two by two" method, cf. Mk. 6:7. (4) *is it to be supposed that John was always silent, Peter making the speeches, or only that John's words are not recorded?* (5) characterize and explain the conduct of these men in this event. (6) meaning of "unlearned and ignorant" as applied to them, cf. Jno. 7:15. (7) what do the discourses of Peter and the writings of John indicate as to their education and training? (8) *compare the attitude of Peter and John before the Sanhedrin (Acts 4:19f) with that of Luther before the Diet of Worms, and formulate the eternal principle involved.*

6. The Prayer of the Church. (1) state the facts which made this an important crisis for the infant Church? (2) was the outcome a virtual triumph for the Church against the Sanhedrin? (3) observe the elements in this prayer: (a) ascription to God (*v.* 24); (b) recalling the prophecy (*vv.* 25f); (c) description of the situation (*vv.* 27f); (d) appeal to God for protection, courage, assistance, testimony (*vv.* 29f). (4) *why was the prayer made to God instead of to Christ (*v.* 24)?* (5) how did the Christians feel concerning the situation of their Church? (6) *what was the manner of this prayer—was it: (a) a stated prayer or chant of the Church, already familiar, which the Christians now repeated (see Meyer in loc.); or (b) a prayer made on the occasion by one of their number, in the spirit of which all joined?* (7) how was the prayer answered?

FOURTH STEP: OBSERVATIONS.

1. The impulsive, practical Peter, and the contemplative, idealistic John, became most useful co-workers for Christ.

2. The apostles, besides being Christians, were faithful to their religious duties as Jews.

3. Miracles were worked by the apostles, but only and confessedly in the name and by the power of Jesus.

4. It would seem that even the apostles had no more money than was necessary for their plainest needs.

5. It was the God of Israel that had been manifested in and was working through Christ.

6. The belief of the first Christians was that the Gentiles, to share in the Kingdom of Heaven, would have to become members of the Jewish theocracy; also, that when the Jews as a nation would acknowledge Christ to be their Messiah, then Christ would return in glory.

7. Peter charged the Jews with the murder of Jesus, proclaimed the full truth about Him, and summoned all to repentance, assuring them of ready forgiveness.

8. The first persecutors of the Christian Church were Sadducees, who objected to the resurrection doctrine, and the priests and temple officials, who objected to the disturbances which the work of the apostles caused.

9. The membership of the Church increased from three thousand to five thousand in probably much less than a year.

10. The favor of the people for the Christians prevented the Sanhedrin from measures of violence.

(Study VI.)

11. The Christians were closely united in heart and life, and were full of confidence, courage and thanksgiving.

12. The grace, inspiration and assistance needed by the Church were constantly given by God.

FIFTH STEP: SUMMARY.

1. State in a very few words the contents of this Section, showing its unity, and including all the main points, while excluding all the minor ones.
2. Gather and classify all information the Section contains concerning :
 - (1) relation of the early Christians to the Judaic worship.
 - (2) apostolic miracle-working.
 - (3) attitude of the common people toward the Gospel and the Church.
 - (4) teaching of the apostles, respecting especially : (a) responsibility for the death of Jesus ; (b) the truth concerning Him ; (c) duty of unbelievers and persecutors ; (d) blessings which would follow a general acceptance of Christ.
 - (5) apostolic understanding and use of O. T. prophecy.
 - (6) different elements which united in the first persecution of the Christian Church, and the respective causes of their opposition.
 - (7) numerical and religious growth of the Church.
 - (8) first trial of the apostles : (a) the proceedings ; (b) position assumed by the apostles before their persecutors ; (c) official injunction against their work, and its rejection ; (d) leniency of the Sanhedrin, and causes therefor.
 - (9) internal life of the Church : (a) their unity ; (b) their character under trial ; (c) their prayers ; (d) manifestations of God's providence for them.
3. Review carefully the Summaries of Secs. 3 and 4, observing topically the relation of their material to the material of this Summary ; make all the history up to this point seem a familiar and living unit.

SIXTH STEP: TEACHINGS.

1. It is the privilege of the poor in this world to make many rich, and having nothing, yet to possess all things, cf. 2 Cor. 6:10.
2. It is the duty of Christian workers to turn the thoughts of men away from themselves to Christ.
3. Guilt not seldom attaches to our ignorance.
4. Christians are inspired and protected at critical junctures.
5. There is a higher authority than human legislation, to which all men owe supreme allegiance.
6. Christ is the Savior—no other mediator of forgiveness has ever been known or suggested.

STUDY VII.

SEC. 6. PROPERTY RELATIONS AND BENEFICENCE
IN THE JERUSALEM CHURCH.

Acts 4: 32—5: 11.

31-33 A. D.

JERUSALEM.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 51-58; (2) Gloag's Comty. on Acts, I: 161-178. (3) Meyer's Comty. on Acts, pp. 60ff, 99-108. (4) Schaff's History of the Christian Church, I: § 114. (5) Expositor's Bible on Acts, I: 193-228. (6) Bible Dictionary, arts. Ananias and Sapphira, Barnabas, Burial, Community of Goods. (7) Neander's Planting and Training of the Christian Church, I: 24-28; II: 64. (8) Vaughan's Church of the First Days, pp. 101-112. (9) Peloubet's Notes, 1832, in loc. (10) S. S. Times, Feb. 10, 1883.

FIRST STEP: FACTS.

PAR. 1. *v.* 32a, loving union of Christians. *v.* 32b, fraternity and beneficence. *v.* 33a, powerful witness-bearing. *v.* 33b, grace of the entire Church. *v.* 34a, all Christians provided for. *v.* 34b, unselfish contributions of the wealthy. *v.* 35, distribution to supply all need. *Vv.* 32-35, **UNITY OF HEART AND COMMUNITY OF GOODS.**

PAR. 2. *v.* 36, Barnabas, a Levite and Cyprian. *v.* 37, makes a notably generous donation. *Vv.* 36-37, **BARNABAS' SACRIFICE.**

PAR. 3. *v.* 5: 1, two Christians purpose a gift. *v.* 2, but selfishness vitiates it. *v.* 3, Peter charges them with hypocrisy. *v.* 4, their sin without palliation. *v.* 5a, divine judgment strikes Ananias dead. *v.* 5b, fear comes upon the witnesses. *v.* 6, his burial. *v.* 7, later appearance of Sapphira. *v.* 8, her complicity and falsehood. *v.* 9, a like judgment pronounced against her. *v.* 10, her death and burial. *v.* 11, awe over the entire community. *Vv.* 5: 1-11, **SIN AND PUNISHMENT OF ANANIAS AND SAPPHIRA.**

THE TRANSCRIPT. The following condensed paraphrase of this Section will give the idea of what is called for in the preparation of an original transcript (see Preliminary Suggestions, Topic 4: Record of Work; also Sec. 3, First Step, Remark.):

The Christians were one in heart, interest, and possessions. The Holy Spirit was with them in their ministry to unbelievers and to each other. A charity fund for the poorer brethren was provided by those who had more wealth. Particularly interesting was the generous contribution of Barnabas, whose home was in distant Cyprus. One sad instance marred this enthusiastic beneficence. Two members of the Church, who wished to appear as generous as the others, but were at heart wholly selfish, in hypocrisy offered a contribution. This sin struck so vitally at the integrity and purity of the infant Church that it called down divine judgment upon them. Under Peter's condemnation, first Ananias, and later his wife, were visited by sudden death. A deep feeling of awe came over the entire community at this solemn, severe meting out of divine justice for the purification of the Church from its unholy members.

(Study VII.)

SECOND STEP: EXPLANATIONS.

PAR. 1. *v.* 32, (a) one of the frequent short paragraphs descriptive of the condition of the Church, cf. Acts 2:42, 43-47; 4:23-31; 5:12-16; 12:24f; et al. (b) "*of one heart,*" etc.—Hebraism meaning what, cf. 1 Chron. 12:38; Jer. 32:39; Rom. 15:5f; Phil. 2:2; 1 Pet. 3:8. (c) "not one"—cf. the weaker expression of AV. *v.* 33, (a) "with great power"—in what ways manifest? (b) "witness"—recall the points concerning this made in preceding Sections (Acts 1:22; 2:32; 4:20; et al). (c) "*great grace*"—*what was its nature and how manifested,* cf. 1 Cor. 15:10; Acts 5:13? (d) "upon all"—whom? *v.* 34, (a) "*for*"—cf. AV. and state exactly the connection intended with *v.* 33b. (b) "lacked"—in what respects? (c) "sold"—the translation does not bring out the continued past action in the verbal form. *v.* 35, (a) "*laid them,*" etc.—*to be taken literally or figuratively? if the latter, explain the meaning,* cf. Psa. 8:6 (see Hackett's Comty. in loc.). (b) why was the money given to the apostles? (c) "distribution . . . need"—compare AV, stating the improvement made by RV.

PAR. 2. *v.* 36, (a) concrete instance of the community of goods. (b) why was Barnabas thus surnamed by the apostles, cf. Acts 11:23? (c) *why was the interpretation of the name added?* (d) ascertain the main facts about his later career, cf. Acts 11:22-25; 12:25; 13:1ff; 14:12sq; 15:35-39; Col. 4:10. (e) "*Levite*"—*why is the fact mentioned?* (f) locate and briefly describe Cyprus. (g) *is it to be understood that Barnabas was a resident of that island?* *v.* 37, (a) is there any information as to where Barnabas' field was, or the value of it? (b) *why is his gift so prominently recorded: because he was afterward eminent, or because the gift was unusually large, or because it involved a special sacrifice?*

PAR. 3. *v.* 5:1, (a) "but"—marks the sharp contrast between the two instances of charity cited, the first good, the second wicked. (b) "certain man"—how much is known about this man and his wife? (c) "*Ananias*"—*a common name,* cf. Acts 9:10; 23:2; 24:1. (d) what shows that they were members of the Christian community? (e) "*a possession*"—anything to indicate the nature of it, cf. Matt. 19:22? *v.* 2, (a) "kept back part"—though pretending to bring the entire amount? (b) meaning of "his wife being privy to it"? (c) "*certain part*"—*what proportion of the whole?* (d) "laid it"—hypocritically professing the same devotion as other givers? *v.* 3, (a) why is it Peter who addresses the men? (b) meaning of "Satan filled thy heart"—cf. Lk. 22:3; Jno. 8:44? (c) "to lie to"—cf. marg. rdg., better. (d) meaning of "lie to the Holy Ghost"? (e) *what relation did the deception sustain to the apostles?* (f) was Ananias responsible for this indwelling of Satan, cf. Jas. 4:7; 1 Pet. 5:8f? (g) "keep back"—fraudulent concealment? (h) *what was the source of Peter's knowledge of the deception?* *v.* 4, (a) "whiles . . . own"—meaning of the clause? (b) "after . . . power"—meaning? (c) "thou hast conceived"—Ananias himself responsible for it? (d) "conceived . . . heart"—deliberate purpose indicated? (e) "not lied unto men," etc.—cf. Psa. 51:4, and state the exact meaning of the words. *v.* 5, (a) *had Peter a knowledge of what was about to happen?* (b) what was Peter's relation to the death of Ananias? (c) what was the manner of that death (consider Neander's view)? (d) "*gave up the ghost*"—*meaning; why retained by the Revisers?* (e) "fear"—why? *v.* 6, (a) "young men"—were they regular (Study VII.)

Church officials, or only spectators? (b) *why was it they who performed this duty?* (c) "wrapped him round"—meaning? (d) "carried"—whither, outside the city? (e) "buried him"—why this haste? (f) *how could a legal investigation by the civil authorities into the circumstances of this death be avoided?* (g) describe the burial customs of the Orient? (h) *who were the witnesses of this tragedy—the whole assembled Church, or only Peter and some others?* v. 7, (a) "three hours"—after what? (b) *how could she be ignorant of that which had happened?* (c) "came in"—whither? (d) for what purpose? v. 8, (a) "Peter answered"—*in what sense were his words an answer?* (b) "tell me"—apostolic authority? (c) "ye"—who? (d) "for so much"—and no more? (e) *did he actually point to the money left by Ananias, or only name the amount?* (f) *why did not Sapphira grasp the situation?* (g) was Peter's question intended to appeal to her Christian conscience? (h) what did her absolute falsehood indicate as to her spiritual condition? v. 9, (a) "tempt the Spirit"—meaning? (b) "the feet of them"—*literally heard without, or spoken as a figure of instant judgment?* (c) "shall carry thee out"—in view of her complicity, and the punishment of Ananias, was Sapphira's fate plain to all? v. 10, *was the manner of her death the same as of her husband's?* v. 11, (a) "great fear"—cf. Acts 2:43. (b) what great lesson did this stern judgment teach the Christians? (c) "church"—the first time this word has been used to denote the Christian community, and why here (see Camb. Bible in loc.)? (d) "all that heard"—those who were outside the Church?

THIRD STEP: TOPICS.

1. The Social Life of the Christians. (1) of how many members was the Church at this time composed? (2) discover (vv. 32f) four characteristics of the Christian community: (a) unity of spirit; (b) witness-bearing; (c) divine grace; (d) community of goods. (3) what reasons were there for this perfect accord? (4) in what ways was it manifest? (5) how did their fraternity appear in their property relations? (6) what was the burden of the apostolic teaching? (7) what influence had the Church upon outsiders? (8) in whose charge was the distribution of their charity? (9) what other arrangements earlier and later, cf. Acts 2:44f; 6:1-4? (10) who received aid from this source? (11) *what proportion of the Christians needed such assistance?* (12) *name some reasons for this poverty, cf. Jno. 9:22; 2 Thess. 2:2; 3:10ff.* (13) what was the spiritual and moral condition of the Church, as seen by contrast in the case of Ananias and Sapphira? (14) what indications that Peter was the leader of the Church? (15) were there as yet any regular officers in the Church? (16) what does the term "church" mean, as then applied to the Christian community?

2. Property Relations in the Jerusalem Church. (1) make a close, careful study of these verses: Acts 2:44f; 4:32, 34; 5:4. (2) what was the purpose of this beneficence? (3) *what kind of "possessions" were thus turned into charity?* (4) how general among the Jerusalem Christians was this disposition of property? (5) was it required of any one, or purely voluntary? (6) did those who contributed give all they had, or only such a portion as they saw fit? (7) what were the underlying causes of this communistic arrangement: (a) paternal beneficence toward needy brethren, cf. Matt. 22:39; Gal. 6:10; (b) the supposition that it was instituted and approved by (Study VII.)

Christ in the case of himself and his apostles, cf. Lk. 8: 3; et al; and which ought therefore to be continued in his Church. (c) the anticipation of Christ's speedy return, when earthly possessions would no longer be needed. (d) *what relation, if any, did this condition sustain to the similar feature of life among the Essenes (cf. Josephus' Bell. Jud. 2: 8: 3)?* (8) how long did the custom obtain in the Jerusalem Church? (9) *is there any further reference to it in the Acts and Epistles?* (10) was the custom put into practice anywhere else? (11) *if not, why not?* (12) state its points of success and failure as tried in the Jerusalem Church. (13) *was the later destitution of that church due to this experiment, in any measure?* (14) state the general principle involved in the Jerusalem communism—was it: (a) the abolition of private ownership in property, or (b) a readiness to share with those in want, as a result of which all property was held by the owner subject to draft on demand for that purpose? (15) *what related basis had the monastic life and the vow of poverty in the Roman Catholic Church?* (16) what is the principle of the Christian system regarding private property, cf. Matt. 19: 21; Lk. 6: 20; 12: 33; Jas. 2: 5; et al. (study carefully the interpretation)? (17) in view of this, what is the right attitude of the Christian Church to-day toward the social problems?

3. The Sin of Ananias and Sapphira. (1) who were they? (2) just what did they do, and with what result? (3) did their sin consist in the fact that they retained some of the money realized by their sale? (4) what did Peter tell them concerning their right to the money thus obtained? (5) did their sin lie in their hypocritical pretense that the amount turned over to the Church was the whole amount received? (6) what motives had they for making such a misrepresentation? (7) how prominent a motive was their desire to have a reputation for generosity and beneficence, such as characterized their fellow-Christians, while at heart they were supremely selfish? (8) *was it before or after the sale of the property that their selfishness gained the mastery?* (9) may their sin be exactly described as "a spurious imitation of exalted virtue"?

4. Justification of the Divine Punishment. (1) in the founding of a great institution, such as was the Christian Church, is it essential to have the principles of that institution absolutely recognized and established at the outset? (2) to secure this, what degree of resistance to enemies of the institution will be justifiable? (3) could any blow be more dangerous to the Christian Church than one aimed at the purity and sincerity of the moral and religious life of its members? (4) was the sin of Ananias and Sapphira anything less than this? (5) consider whether it was: (a) premeditated; (b) grossly corrupting; (c) from within the very body of believers; (d) essentially unchristian. (6) consider what sort of a punishment in this case would: (a) extirpate selfishness and hypocrisy from the Christian community; (b) exclude all who were not genuine Christians; (c) support the divine authority of the apostles in their forming of the Church. (7) was anything short of the punishment inflicted upon Ananias and Sapphira adequate to effect this? (8) did it in fact accomplish that for which it was sent? (9) when does divine justice necessarily replace divine love?

5. Parallel Instances in Old Testament History. *At the inauguration of new eras in the development of his Kingdom, God has seen fit to inflict the severest penalties upon transgressors, in order to protect his* (Study VII.)

Church. This judgment upon Ananias and Sapphira had its counterpart in the Old Testament history. Consider carefully five instances: (1) Gen. 4:1-15, the sentence passed upon Cain, for murder at the outset of the human race. (2) Lev. 10:1-7, the death by fire of Nadab and Abihu, for desecrating the holy worship of Israel newly instituted. (3) Num. 16:1-35, the engulfing of Korah and his confederates, for rebellion against Moses in his work of establishing the Jewish theocracy. (4) Josh. 7:1-26, the destruction of Achan and his house, for base covetousness at the very entrance into the promised land. (5) 2 Sam. 6:1-7, the sudden death of Uzzah, for desecrating the Ark at the time when the throne of David was established over Israel.

FOURTH STEP: OBSERVATIONS.

1. The Christian community lived in unity of heart and practical fraternity.
2. The contributions to the charitable fund were voluntary, limited, local and temporary.
3. The communistic arrangement was due partly to the example of Christ, and partly to their expectancy of his immediate return.
4. The apostles were the overseers of the Church's charities.
5. Divine grace rested upon the Christians to guide and instruct them, and to give them influence over outsiders.
6. The Church had been threatened from without by persecution; it was now threatened from within by corruption.
7. The integrity and purity of the Church, remarkable as they were, had to be maintained at whatever cost.
8. Peter, the leader, was supernaturally endowed with the knowledge and wisdom necessary to deal with the case of Ananias and Sapphira.
9. The extreme punishment visited upon them was just, and only adequate to secure the well-being of the Church.
10. The divinity and the personality of the Holy Spirit are made plain in Peter's words.
11. It may be questioned whether there has been any reference to regular officials in the Church.
12. The first recorded shadow has fallen across the primitive Christian community.
13. The lesson taught by the calamity was wholesome both to Christians and to outsiders.

FIFTH STEP: SUMMARY.

1. Make a statement as to: (a) what your understand to have been the exact facts concerning property relations and beneficence in the primitive Christian Church; (b) what you believe, in view of this, should be the attitude of the Church toward present social problems.
2. Gather and classify all facts afforded by this Section which relate to the following topics:
 - (1) characteristics of the moral and religious life of the Christians.
 - (2) characteristics of the social life of the Christian community.
 - (3) the internal government of the Church.
 - (4) the relation of the Church to the multitudes without.
 - (5) God's dealings with his Church.

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3. Bring together all the information contributed by Sections 3, 4, 5 and 6 to these five topics, viewing and considering each topic through the entire history up to this point.

4. *Make a brief survey, in writing, of each of the five topics, which shall incorporate all the information so far obtained concerning it.*

SIXTH STEP: TEACHINGS.

1. True Christianity produces an essential unity of feeling, purpose and possession, among its adherents.

2. Extreme socialistic principles find no warrant in the community of goods of the primitive Church.

3. There is great responsibility in being members of the Church of Christ.

4. The desire to appear what we are not, to do what we do not do, to feel as we do not feel, is hypocrisy, against which Christ warned men in most solemn and awful language.

5. The integrity and purity of the Christian Church must be preserved; when this cannot be effected by divine love, divine justice must assert itself.

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Biblical Work and Workers.

The annual series of Monday lectures given by Joseph Cook, in Tremont Temple, Boston, are this year upon "Strategic Scriptures, or Merits and Defects of the Higher Criticism."

Rev. E. K. Mitchell, D. D., a graduate of Marietta College, has been elected Professor of Biblical Literature and the History of Christianity, in the University of the City of New York.

The volumes of the "Expositor's Bible," that series which has proved of so high average scholarship and utility, announced for this year are, "The Epistles to the Thessalonians," by Rev. J. Denney; The Gospel of John, vol. 2, by Dr. Marcus Dods; The Psalms, vol. 1, by Rev. Dr. Alexander MacLaren; The Acts of the Apostles, vol. 2, by G. T. Stokes, D. D.; The Book of Job, by R. A. Watson, D. D.; The Epistle to the Ephesians, by G. G. Findlay, B. A.

The *Expositor* during the current year is to contain some papers on the Miracles of Our Lord, by Dean Chadwick; Professor Beet, the commentator on the Epistles of Paul, will write on the Doctrine of the Atonement in the New Testament; Studies in New Testament Theology will be contributed by Rev. Dr. James Stalker; and Rev. G. Adam Smith will work over some of his material, acquired in a recent trip to Palestine, in a series of articles on The Historical Geography of Palestine.

Dr. Winckler of the University of Berlin has recently published the first part of what he entitles "Cuneiform Textbook to the Old Testament." The purpose of it is to furnish in convenient form for reference the original material from the Assyrian and Babylonian cuneiform remains which bears upon the Old Testament. Only the transliterated text and a German translation are given though notes are promised if found to be desired by students. An English edition of this little book would be useful. It may be added also that a new History of Assyria and Babylonia by Dr. Winckler is in the press.

The trouble among the Canadian Methodists, which arose from the advanced views on the subject of Messianic prophecy and the inspiration of Scripture recently set forth by Prof. G. C. Workman of Victoria College, has resulted in his resignation. It seems that the institution, in their purpose to retain him in the faculty and at the same time prevent him from giving theological instruction, transferred him to a chair in the Arts department. This was naturally interpreted by the professor as a reflection upon his soundness of doctrine, and his withdrawal was the result.

In England an outcry has been raised against the Society for the Propagation of Christian Knowledge, because it has requested Prof. A. H. Sayce, LL. D., to prepare a little volume which shall present the results of recent researches in Palestine and Egypt in their relation to the recent Old Testament criticism. However the matter may alarm the High Church theologians, it is evident

that the important task could not have been given into better hands; and, judging from Prof. Sayce's articles along this line which are now appearing in the *Expository Times*, there is little occasion for fear that the work will not be sufficiently conservative.

It is with much interest that we note the steps being taken to promote a more general Historical Study of Religions. The plan is to institute popular courses of lectures, somewhat after the manner of the Hibbert Lectures in England, to be delivered annually in our leading cities by the best scholars of Europe and America. Dr. C. P. Tiele, Professor of the History of Religions at the University of Leyden, can be secured for 1893, and Prof. Jas. Darmsteter, Member of the French Academy and Professor at the College de France, for 1894. A committee of representative persons from different sections of the country have the project in hand.

Paul de Lagarde, of the University of Göttingen, one of the leading orientlists of Germany, whose death recently occurred, was the author of more than sixty books, many of them edited texts of works in oriental and classical languages, among the best known of which was his edition of the Septuagint. He has been equalled by few either in extent of learning or power of work. His views in theology and criticism were unusual combinations, and he was not well understood. But his scholarship and achievements nevertheless made him eminent. When called from his labors he was planning a new Syriac lexicon, which would undoubtedly have been a work of prime importance.

A severe criticism is passed upon the new edition of Baedeker's *Palestine* by Revs. Geo. Adam Smith and W. Ewing, in a recent number of an English biblical journal. The bad omissions of the earlier editions have not been supplied or the mistakes corrected. Mr. Smith used it in a trip through Syria last summer, and the faults pointed out are those which he discovered by actual use of the book in travel. It is not up to date in its account of discoveries. Such a place as Beersheba is omitted entirely. Mr. Ewing, a missionary in Palestine, criticises its vocabulary severely and calls attention to many slips and much careless work in editing. All who venture to use the book should examine the detailed criticisms and notes of Mr. Ewing.

An authorized English translation of Prof. H. H. Wendt's "Der Inhalt der Lehre Jesu" (The Content of the Teaching of Jesus), is soon to be published by Messrs. T. and T. Clark of Edinburgh. It will have the benefit of a revision by the author. Perhaps a more useful and valuable work has not appeared in the department of Biblical Theology. Rev. Buchanan Blake's new work, "How to Read the Prophets," has just been issued, treating the Minor Prophets with the same success which characterized his recent book on Isaiah. Rev. R. H. Charles, M. A., is to prepare a scientific edition of the Book of Enoch, to be published by the Oxford University Press. The new, carefully revised edition of Andrew's "Life of Our Lord," by Scribners, is now upon the market.

On a recent Sunday in New York City, five of the leading churches heard sermons concerning the problems of biblical criticism. In the Madison Avenue M. E. church, Prof. Miley, of Drew Theological Seminary, spoke on "The Agency of the Holy Spirit in the Authorship of the Scripture." Prof.

Marvin Vincent, of Union Seminary, discussed "The Bible and New Testament Criticism," at the Church of the Puritans in Harlem. Dr. A. J. F. Behrends, at the Church of the Covenant, presented "The Bible and the Present Drift of Religious Thought." A sermon on "The Inspiration and Inerrancy of the Bible," was delivered in St. James' Lutheran Church by the pastor, Dr. Remensnyder. And at the Marble Collegiate Church (Dr. Burrell's), Prof. Wm. H. Green, of Princeton Seminary, discussed "The Anti-Biblical Higher Criticism," a synopsis of which sermon will be found on another page. The theological controversies now prominent have evidently awakened and enlisted the laymen of the Church. It will be interesting to observe what contribution they can make to the solution of the vexed questions.

The death of Rev. Chas. A. Aiken, Ph. D., D. D., Professor of the Relations of Philosophy and Science to the Christian Religion, and of Oriental and Old Testament Literature, in Princeton Theological Seminary, took place on Thursday, Jan. 14th. Previous to his latest professorship, he had occupied the chair of Latin in Dartmouth College, and then in Princeton College, the latter office terminating when he became President of Union College in 1869. Two years after this he assumed the professorship of Christian Ethics in Princeton Theological Seminary, from which chair he was transferred in 1882 to that of Old Testament Literature. When Dr. Patton became President of Princeton College, the last change was made in Prof. Aiken's professional charge. His intellectual attainments were very high, and his linguistic knowledge was extensive and accurate. As a teacher of language he was among the first. He was a member of the Old Testament Revision Committee, the editor and translator of "Lange's Commentary on Proverbs," and a frequent writer for the theological reviews, his last article appearing in the January number of the *Presbyterian and Reformed Review*, discussing "Christianity and Social problems."

Book Notices.

Inspiration and the Use of the Old Testament.

The Oracles of God. Nine Lectures on the nature and Extent of Biblical Inspiration and on the special significance of the Old Testament Scriptures at the present time: with two Appendices. By W. Sanday, M. A., D. D. London and New York: Longmans. Pp. X., 147.

Dr. Sanday has felt called upon to say some things in respect to current questions in biblical study and has said them with clearness and caution. Those who are concerned to have truer views on these subjects prevail cannot but be grateful to him that he has given the weight of his name in favor of broader, while not less evangelical, views. In regard to the relation of the divine and human, he says: "In all that relates to the Revelation of God and of His Will, the writers [of the Bible] assert for themselves a definite inspiration; they claim to speak with an authority higher than their own. But in regard to the narration of events, and to processes of literary composition, there is nothing so exceptional about them as to exempt them from the conditions to which other works would be exposed at the same place and time." One of the chapters entitled "Loss and Gain," sums up the whole matter thus: the loss involved in these new views consists in the fact that they make the intellectual side of the connexion between Christian belief and Christian practice a matter of greater difficulty. Now we must ask about any passage of Scripture as to the context, the author, the time, the stage in the history of Revelation at which he wrote. The gains are (1) in truth, (2) in security; (3) in reality, (4) in the recognition and grasp of biblical principles in their historical application in the Bible.

Dr. Sanday is hopeful for the future and his book is a tonic to the depressed or the gloomy. He has no tone of arrogance or dogmatism. He is cautious about his opinions. In discussing the relation of our Lord to the Old Testament, while rejecting the theory of accommodation, he says regarding the whole problem of the relation of the divine and human in Jesus Christ, "Man is a curious being; and he has many legitimate objects for his curiosity. I doubt if this is one. The data are too precarious; they involve too great a leap of the mind into the unknown." Such a spirit and method, as this book reveals, lead us to hope much that is good, not only from the cause which Dr. Sanday so modestly advocates, but also from himself in his further investigation into the Scriptures.

A Theistic Argument.

Belief in God: its Origin, Nature and Basis. Being the Winkley Lectures of the Andover Theological Seminary for the year 1890. By Jacob Gould Schurman, Sage Professor of Philosophy in Cornell University. New York: Charles Scribner's Sons. Pp. 266. Price \$1.25.

Professor Schurman is an original and independent or rather cosmopolitan thinker who when one school begins to claim him on the ground of what he has written, proceeds to propound views which rank him with an opposing

party. These lectures illustrate this peculiarity. The first lecture aims to show the irrationality of the agnostic attitude. The second urges from the point of view of a sound science the logical character of belief in God and presents the author's theory which he entitles anthropocosmic theism, i. e., "the doctrine of a Supreme Being, who is ground both of nature and of man, but whose essence is not natural but spiritual." This is all very satisfactory until the evolutionary standpoint of the author, his denial of the validity of the argument from human consciousness and the dangerous leaning toward a pantheistic conception of Deity, force the enthusiastic theologian to call a halt before he follows this vigorous and bold thinker out of the window. Amid much acute reasoning and careful analysis for which the thinking world cannot be too grateful, there is in this book a good deal of hasty generalization upon points where the author cannot claim to be a specialist. This is especially true in Prof. Schurman's treatment of the history of religion and of the questions of biblical history and criticism. That discussions of such subjects belong to a book on Belief in God is evident to any modern student of the problem. It is to the writer's credit as a modern scholar that he has, even in this brief series of lectures, introduced them. They are stimulating and valuable parts of the book. But they are treated too narrowly from the philosophical standpoint and forced to contribute to the splendid march of his organized thought arguments and illustrations which are not entirely trustworthy. No one can fail to read this book without admiration of the wide learning and keen mind of the author and without real help and stimulation in the study of this the most lofty of themes. It is certain that Professor Schurman has here made a real and most important contribution to the subject. To realize that will be as genuine a satisfaction to the writer of this book as to bear witness to it is the highest praise that can be bestowed upon it by the reader.

Biblical Notes.

Habakkuk 2: 2, "That he may run that readeth it." An interesting discussion concerning the meaning of these words is going on in the *Expository Times*. Two interpretations are offered: (1) let the message of warning be made so plain that even he who runs may read it, and escape for safety. This rendering was put forth editorially in the December number, and at once invited criticism. The generally accepted interpretation, and that defended by a number of contributors in the January issue of the magazine, is: (2) let the message be so plainly inscribed that it may be read with the greatest facility, the "running" referring rather to the eye than to the feet, a figurative expression such as we use when we speak of running the eye over a page.

The Meaning of "Usury." An inquiry concerning the exact significance of this word, as it is used in the English Bible, elicits the reply from the *Sunday School Times* that its Biblical meaning is simply that of "interest," a plain word which should have been substituted for it by the Revisers of the Old Testament, as was done by the Revisers of the New. The modern sense of usury—that is, interest in excess of what is just, or of what the law allows—was not known at the time when our English version was made. Given the circumstances under which Moses forbade the taking of interest, and the Christian law of love would forbid it no less than the Hebrew. There are special cases, which may occur to every one, in which the lending—where we cannot quite afford to give, or the gift would be less acceptable than the loan—should be on Mosaic principle, and for the same reasons. But in ordinary cases, there is no more reason for refusing a reasonable compensation for the use of money, than for the use of machines, ships and houses.

Paul's First Missionary Journey. Professor Ramsay, the eminent archaeologist and biblical scholar, who has done such good work in excavating and travelling over Asia Minor, writes in the January *Expositor* under the above title. He takes Conybeare and Howson's *Life of the Apostle* as well as Farrar's, and studies their topographical and archaeological statements in the light of his independent studies and personal investigations. He holds that the narrative in Acts 13 and 14 is not the work of an eye-witness and is for the most part vague. He would like to see whether the "Jupiter before the city" at Lystra could be unearthed, and thinks that a couple of day's work will disclose it if there. His first point respects the time of the journey. He denies the argument on which the two biographical works just cited found their view that Paul reached Perga about May. The population did not migrate to the hills as is there stated. He carefully discusses the route of the apostle, and notes the ancient epigraphic testimonies to the "perils of robbers and rivers" to which Conybeare and Howson refer here. The article is remarkably fresh and interesting to the student of the Acts. Happily it is the first of a series.

A New Explanation of Josh. 10: 12, 13. Rev. J. S. Black, in his commentary on Joshua in the "Smaller Cambridge Bible," gives an interesting

explanation, which he credits to Prof. W. Robertson Smith, of the miracle of the sun standing still at Joshua's command. The account is a poetical one quoted from the Book of Joshua, and in order to understand it we must figure to ourselves the speaker at two successive periods of the summer day—first, on the plateau to the north of the hill of Gibeon, with Gibeon lying under the sun to the southeast or south, at the moment when the resistance of the enemy has at last broken down; and again, hours later, when the sun has set, and the moon is sinking westward over the valley of Aijalon, threatening by its disappearance to put an end to the victorious pursuit. The appeal to the moon is, of course, for light, i. e., after sunset. The moon appears over Aijalon—that is, somewhat south of west as seen by one approaching from Beth-horon. There was therefore evening moonlight. Joshua prayed first that the sunlight, and then that the moonlight following it, might suffice for the complete defeat of the enemy. The miraculous, therefore, disappears entirely from the incident.

The Twentieth Century View of the Old Testament. What will it be? A recent discussion gives several reasons why the Old Testament a hundred years later will be read and studied more diligently, will be better understood, and will be more generally influential upon the lives of men: (1) because it is divinely inspired, whatever of sanctity God's authority can give a book is given to this. (2) Its devotional uses will have lost none of their interest or meaning, (3) the prophecies contained in the Old Testament are full of significance; fulfilled predictions obviously serve as evidences of the New and prepare us for it; the unfulfilled warn us to look forward to a coming time. (4) Many duties therein enjoined are just as binding as they ever were. (5) Its revelations of truth are unchanged in their accuracy, interest and importance. It tells some things not otherwise known, it teaches some things with inimitable force, it affords a correct understanding of many things in the New Testament. (6) The Book is in no danger from the higher criticism, which minutely examines its authorship, antiquity and history. Let the inquiry proceed. None of the proved results of criticism have diminished in the slightest degree the just claim of the Bible to the confidence and reverence of mankind.

The Change of Saul's Name to Paul. In a new book by Prof. Max Krenkel upon the History and Epistles of the Apostle Paul, he speaks thus upon this subject: Paul must have received a Hebrew name at his circumcision, but it could not have been "Saul," because of the infamy which attached to that name in Old Testament history, in view of which no pious Jew would have so named his son. The name "Saul" sprang rather from the horror with which the *Christian* community regarded the persecutor of the Christian Church, the title of the arch persecutor being suggested by the history of Saul's persecutions of David, who was the type of the Christ, the Messianic David, now being persecuted by this Hebrew, in the person of his church. The name "Paul" was given to commemorate the victory of the apostle over Sergius Paulus (Acts 13), just as conquerors sometimes took the name of the nations which they subdued as a title of honor to themselves. Prof. Krenkel would not claim originality for his view as to the source of the name "Paul," but we think his explanation of "Saul" has not before been presented. It is more ingenious than attractive. Yet it must be confessed that prevailing explanations of the origin and meaning of the two names of the Apostle are not entirely satisfactory.

John and the Synoptics. The series of articles now appearing in the *Expositor*, in which Prof. Sanday is setting forth the "Present Position of the Johannean Question," are worthy of careful attention. The third of the series treats of the relation of the first three to the Fourth Gospel. The author summarizes the objections to the Fourth Gospel on the ground of its relation to the Synoptics under six heads: "(1) That the scene of our Lord's ministry is laid for the most part in Judea rather than in Galilee; (2) that its duration is extended over some two and a half years instead of one; (3) that in particular a different day, Nisan 14th instead of 15th, is assigned to the Crucifixion; (4) a further discrepancy involving the question of the evangelist's reckoning of the hours of the day; (5) that the historical narrative is wanting in development and progression, especially on the important point of our Lord's declaration of His Messiahship; (6) that this goes along with a general heightening of His claims." Of these he says "The first three are practically given up. The fourth is really indifferent. The fifth and sixth are most serious and important." He carefully examines these, however, and cannot find in them the force that their advocates claim. He argues convincingly against the view that the idea of Christ's præexistence as presented in the fourth Gospel is proof of its non-apostolic origin. He finds the same idea in Peter's and Paul's Epistles. St. Paul in A. D. 57 implies the existence of this doctrine and refers to it as something which he takes for granted. Where did he get it, if not from those who received it somehow from the lips of Christ? If so, this objection against the Gospel is only a proof that its author was an apostle. Dr. Sanday is at his best in this careful and yet stirring paper.

Synopses of Important Articles.

The Book of Lamentations.* This is probably the poetical book of the Old Testament least generally known, yet it is the one about which our information is the most complete. Its theme is the catastrophe of the destruction of Jerusalem in B. C. 588. It was evidently written at the time by an eye-witness who felt the horror of the tragedy most deeply. Jeremiah was the most prominent personality of Jerusalem at the time, most probably the author of the book. But modern scholars deny this. The question has no religious importance. But the rare and peculiar genius of Jeremiah, the fact that he wrote this kind of poetry, e. g., a lament over Josiah's death, resemblances of style between these Lamentations and his prophecies, the autobiographic details of the third chapter, seem to furnish conclusive proof of Jeremiah's authorship of the book. The differences in style from that of Jeremiah are to be explained by the difference in form between lamentations and prophecies. The poetical form is peculiar; a collection of five separate pieces; elegies; four of them acrostics, a not uncommon form of Hebrew poetry. The picture painted in these poems is one of colossal sorrow. But the purpose is deeper than to give vent to the national grief. The poems are prophetic in that they call attention to the cause of this calamity. It was divine chastisement for sin. The middle chapter is most remarkable. Here the speaker relates how he has passed through a personal experience similar to that of the nation. He can comfort the people with that comfort which he has found. He bids them hope and turn again to God. Hence the book handles the problem of sin and suffering and points the way to God. We are reminded of the greater Man of sorrows both in His experience and in His contribution to the problem, viz., the perfect solution of the mystery of sin and suffering, at which the prophet so nobly wrought.

The independent and broad consideration of the literary problems of this most interesting book is in Dr. Stalker's best vein and his study of the teaching of this prophetic lament is striking. But neither of these two chief elements of the paper seems fully enough presented to satisfy a careful reader. Still if they lead one to look more deeply into the numerous and most fascinating problems of the Book of Lamentations, the discussion will be of much service.

Gideon.† Consider some preliminary words on the Hebrew conquest of Canaan. These Hebrew Bedouins are suddenly moved by a strange spirit, they unite, approach a fertile, cultivated country, Canaan, and ultimately, after hard fighting, conquer it. As for the moral character of this transaction observe (1) war, though it has its roots in iniquity, has been used by God for the furtherance of righteousness and peace; (2) we are in danger of overvaluing mere physical life. That the material life counts for very little in God's sight is the manifest teaching of history. The moral discipline is first and all-important. Men make too much of physical comfort to-day and hence

* By Dr. James Stalker, in *The Expositor*, Jan. 1892, pp. 65-75.

† By the late Professor Elmalie, in *The Expositor*, Jan. 1892, pp. 50-65.

recoil unduly when God has been seen to work benefit for our race as a whole by wars, in which cruel despotisms, inferior or sanguinary races have succumbed before superior moral or mental worth. The Hebrews were not perfect; they were far from being up to our standard. But with all their cruelty and greed, there was something very much loftier in them—the sense of having the true God with them and of taking possession of a kingdom for Him. Remember that it is a law of God's working that when sin of a certain type and degree has come in, retribution follows in the shape of annihilation at the hands of a superior race. It was better for the world that the Hebrew nation, which has done the grandest moral and religious work for the world, should root out the awfully degraded Canaanites. But they did not do so and the fact that some were left proved an invaluable moral discipline to the Hebrews. The Hebrews could never have gotten possession of the country by stratagem, by alliance. The national recollection of this time proves that they fought great battles and must have been possessed by some great enthusiasm, the belief in God. Notice that God dealt with the Hebrews after the conquest precisely on the same principle that he dealt with the Canaanites—punished them when they degenerated. It is on this background that we may picture the career of Gideon. The time was one that afforded an opportunity for a hero. The narrative brings out the traits of Gideon's character; (1) He was a doubter at first, but it was the doubt of a man who could not tolerate the degradation of God's people. For that reason he was chosen. The doubters may be the men nearest God, and some of the finest religious perceptions of our age may be outside the church. (2) Gideon began the reformation at home. (3) He sought quality not quantity, man not men. His whole career is a lesson of how good work can be done in the face of difficulties. His career was glorious, because he was faithful to the highest light he had access to.

The introductory part of this paper, while most interesting and well reasoned, rather cramps the treatment of the subject with which the paper proposes to deal. A separate discussion at greater length would have been very welcome. What Prof. Elmslie says about the moral difficulties connected with the conquest of Canaan is good, though there is nothing particularly new said, and we cannot think that the heart of the matter has been touched. As a whole, the treatment of Gideon does not equal his analysis of Samson's character and life. Of course Gideon does not offer the same opportunity.

The Higher Criticism—is it Biblical or Anti-Biblical?* Must the old view of the Bible be given up, and there be substituted for it a new view by which its authority and trustworthiness will be seriously impaired? We do not object to the application of the most searching tests to the books of Scripture, and the most thorough scrutiny as to their real origin; but, to take a single instance, we think it capable of demonstration that Moses did write the Pentateuch, and that any other view contravenes the explicit testimony of our Lord. The discussion about the absolute inerrancy of the original autographs of Scripture does not touch the real gravity of the case. The historical truth and the divine authority of the Bible stand or fall together. If Moses is the author of the Pentateuch, its historic truth is placed beyond controversy. But what confidence can be put in the history if, as the friendly critic Dr. Driver says, the records are from four hundred to a thousand years subsequent to the events which they relate, and are based upon the popular traditions of the time when they were prepared? The arguments used by the higher critics to

* A sermon by Prof. Wm. H. Green, D. D., LL. D., in *N. Y. Independent*, Jan. 28, 1892.

prove the composite character of the Pentateuch come to naught. Their assumption of the existence of duplicate and discrepant statements as a pervading feature of the Pentateuch are but assumptions, nothing more. The way in which the several alleged redactors have handled the material is most unfortunate for the historical value of their work, as there is no way of ascertaining how far they may have warped the accounts from their proper original intent by their well-meant but mistaken efforts at correcting or harmonizing them. Then does not the history of the Mosaic age rest upon a quicksand? Can anything of consequence be certainly known regarding it? It is not enough for the holders of these critical views to tell us that they believe in the truth of the Pentateuch, that they believe it to be inspired of God, and that they believe it to be infallible in all matters of faith and duty. Of course we do not question these statements of their personal faith, but this does not prove their critical theories to be harmless, and we have shown that their hypotheses undermine the historical truth, the divine inspiration, and the authority of the Pentateuch. The general acceptance of their view must lead ultimately to the denial of its inspiration even in that qualified sense in which these critics profess to accept it now, as well as to the denial of its veracity as history, as surely as the tree will bear fruit after its own kind.

It is interesting to compare this statement by Prof. Green of his views concerning the composition of the Pentateuch, with that of Prof. E. C. Bissell in his recent *Christian Union* article, a synopsis of which appeared in the February *STUDENT*. Prof. Green makes no concessions of any sort to the higher criticism, while Prof. Bissell finds a certain amount of truth in their hypotheses. Gradations exist within the conservative school of critics as well as within the progressive school. Do not these many variations of view signify that we are only working toward, and have not yet reached, the complete truth about the origin of the first five Old Testament books, taking them as a particular instance of the whole problem as to the origin of the Scriptures? Is it not therefore advisable to proceed with caution and good humor, being especially careful to avoid any misrepresentation or incrimination of those who see the matter differently from ourselves,—this at least until there can be brought about a larger agreement among the members themselves of the two respective schools. It isn't so much the individual opinion of any one scholar, as it is the collective opinion of a large number of scholars, that men recognize as authoritative in these problems. To secure such agreement should be the objective of all this discussion at present, and it may be questioned whether it is wise to appeal to the masses in support of one's position when the solution depends so largely upon knowledge which only a scholar can acquire.

The Virgin-Birth—Its Expectation and Publication.* The question before us is, when did the idea and knowledge of the virgin-birth of the Messiah enter the public mind? (1) Was this virgin-birth a feature of the Messianic expectation prior to the advent of Christ? There was certainly no official method for clearly discerning this mark in the eagerly awaited Messiah. Mary's reply to the angel's announcement (Lk. 1 : 34) is diametrically opposed to any such idea on her part. Joseph would scarcely have meditated divorce (Matt. 1 : 19) if he had been aware of such an expectation. There is nothing in the history of the period to indicate that there was any such phase of the Messianic expectation. It was psychologically impossible beforehand to read in or into Isaiah's "Immanuel prophecy" (7 : 14) any such event as took place in Mary. The fulfilments of prophecies indicated in the first two chapters of Matthew are of the Rabbinical type, and are at least questionable. (2) Was

* By Prof. W. F. Steele, Ph. D., in *Methodist Review*, Jan.-Feb. 1892.

there after the advent and during the life of Jesus a belief that his virgin-birth would be a credential of the Messiah? In case of one claiming to be the Messiah, the inquiry as to the manner of his birth would then be one of the first questions asked. Yet there is no record that either His Jewish enemies or Jesus himself ever introduced the subject of the manner of his birth. That Joseph was his actual father was everywhere and always assumed (Lk. 2 : 48 ; 4 : 22 ; Matt. 13 : 55 ; Jno. 1 : 45 ; 6 : 42 ; et al). Matthew, writing two generations after the birth of Jesus, makes Joseph's adoptive relation clear (Matt. 1 : 16), but he does so in the light of facts made known after Jesus' death. Our records give freely the mocking charges made against Christ by his foes (Lk. 7 : 34 ; 15 : 2 ; Jno. 8 : 48), but there is never a breath of Jewish scandal about his birth. The only satisfactory view is, that the virgin-birth was not anticipated, nor during Jesus' life once thought of as a credential of Messiahship. (3) When, then, did Jesus' virgin-birth become known? Joseph did not tell of it. Mary apparently trusted to divine providence to bring forth that truth when and where proper. Even up to the moment of death on the cross, when the facts of Jesus' life and his claims for himself were all known, the virgin-birth was unknown to any, save his mother. But in the light of the resurrection and exaltation of her Son, and the bursting forth of the Christian Church, what more natural than that the long-closed heart should open, and that the long-sealed lips should attest to the other Marys, to Peter, to John and Luke, the long-pondered, the now believable (Jno. 3 : 4, 13 ; 16 : 12), the now explained and explanatory fact, of his virgin-birth?

The writer's treatment of his theme is careful and commendable, though at times lacking in due delicacy. The conclusion at which he arrives is that of most scholars in the Church, and seems the only one which corresponds with the facts as we have them. The vital discussion relating to the early chapters of Matthew and Luke does not concern the subject of Prof. Steele's paper, but questions what he assumes—the historicity of the accounts of the virgin-birth of Jesus. This is a less easy and a more important problem.

The Inerrancy of Scripture.* In this contention as to the absolute inerrancy of Scripture, seeing as I think truth on both sides, I am desirous of saying a calm and mediating word, which is this: *Revelation, but not Inspiration, necessarily implies inerrancy.* What God expressly reveals must be true; but many have come beneath the inspiration of his Spirit without being rendered infallible thereby. It seems to me that the stress of the argument for the authority of Scripture is changing. It is the revealed rather than the inspired character of the Bible which nowadays renders the Bible authoritative. That the record exists is due to Inspiration, but that the record is the supreme arbiter in matters of faith and practice, is due to Revelation. He who believes most strongly that the errancy of Scripture is relatively unimportant, and he who can hold firmly to the inerrancy of revelation, will be calm and confident during the present controversy. Has the Bible a message for man as man that is found nowhere else, does it contain a series of unique revelations from God to man? The truest anthropology and the truest soteriology are the Biblical. Then the question of absolute inerrancy becomes merely theoretical and esoteric. So long as the Bible convinces the practical man, to say nothing of the diligent student of its pages, of its unique Divine origin, its unique prophecy, its unique apostolic teaching, its unique Gospel, what matters it whether the

* By Prin. Alfred Cave, D. D., in *Homiletic Review*, Feb. 1892.

Scriptures are wholly inerrant or not? That there is not absolute inerrancy in the Bible is a matter of fact. No ingenuity can reconcile 2 Kings 8:26 and 2 Chron. 22:2, or 1 Sam. 12:11 and Heb. 11:32. The problems associated with the quotation of the Old Testament in the New cannot be solved on any such theory. The varying reports of our Lord's words, as given in the several Gospels, are instructive in this connection. But these discrepancies are largely due to errors in transcription. Serious inconsistencies between one part of Scripture and another, or between the statements of Scripture and the certain conclusions of profane knowledge, are *not* proved. And certain supposed errors in the Bible are very apt to show themselves truth upon further research.

Confusion results from the use of the expression "inerrant," as applied to the Scriptures, without any further definition. One always wants to ask, *in what respects inerrant?* A says, in respect of word, figures, geography, the minutest literary, scientific and circumstantial details, as well as of the more important things. B says, inerrant in respect of its essential teachings, so that they contain a revelation from God to man which becomes his ultimate standard of belief and conduct. A and B will both affirm inerrancy of the Scriptures; whereupon A denies B the right to use the term, and B proceeds to question A's familiarity with the phenomena of the Biblical history. If Principal Cave is correct—and his discussion seems to reach the root of the matter,—both were fighting for an inconsequential post, while the real battle has moved to another part of the field. The vital problem grants a certain degree and kind of errancy, and then asks: can an inerrant revelation, absolutely infallible, be transmitted by a vehicle which is fallible and errant, so proved in at least some respects?

The Teaching of Jesus as related to that of the Apostles.* Though we have secondary sources of information, the Old Testament and the record of its own enlarging life, the Church chiefly depends for its knowledge of Christianity upon the two prime sources, the teaching of Jesus and the teaching of his apostles. Which of these deserves precedence over the other as regards authority and value? Their mutual relation forces this question upon one, for they are not contemporaneous, nor are they coördinate, and the themes with which they deal are not mutually exclusive; furthermore, the teaching is, in each case, greatly influenced as regards both form and substance by the historical conditions under which it was given, though in both cases it gives an answer to the fundamental question what right religion is. To which teaching belongs the higher, the supreme place? (1) Some think the question unnecessary and use both sources indiscriminately in building up a theological structure. (2) Some give precedence to the apostolic teaching, holding that only in connection with the founding and development of the Church could Christianity be given in its entirety as a system. (3) But the first class are not in step with biblical study, and the second are contradicted by the apostles themselves, who give to Christ and his teaching the supreme place. To attribute absolute truth to Jesus' religious ideas is to believe that they take precedence of those of all other men, his apostles included. The special illumination given to some of his disciples did not raise them to equality with him as teachers of divine truth. Yet this does not call in question the true inspiration of his apostles, nor does it imply that the apostolic teaching needs to be corrected in any of its important features by comparison with the teaching of Jesus.

This is a fundamental question in Biblical Theology, as related to the New Testament. The position taken here, by which the teaching of Jesus is made the prime source of knowledge concerning Christianity, is the one which is most historical and reasonable. It is held by the leading scholars in this comparatively new department of biblical study. From a careful working out of this relation subsisting between the teaching of the Master and his disciples some new light will surely be thrown upon Christian truth.

* Editorial in *Andover Review*, Jan. 1892.

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THAT portion of the Old Testament which has been the subject of Sunday School study during the past few months is one of the most important in the entire field of Old Testament literature. It covers an historical period about which very little has been known hitherto by the mass of Bible students. It has been regarded by many as a most uninteresting period. This time of the Exile and after has been supposed to be a time of darkness, decay and death, out of which the Jewish nation arose to a weak and beggarly existence devoid of insight and power. Following hard on an era of unexampled glory, both in material things and in spiritual, it is an awful descent from the green heights of Lebanon and the clear mountain torrents of the Judean hills, to the wide plains of Babylon threaded with slow-flowing canals. Life, literature and religion come to a sudden stop and never again recover their strength. On the one side the splendors of the Davidic court and the later mighty outburst of prophetic activity under Isaiah, and on the other the pathetic but monotonous Lamentations and the somewhat musty records of Ezra and Nehemiah, which narrate as dreary a history. No wonder that some, in anticipation of this six months' study, have breathed a sigh at the prospect—a prospect enlivened, perhaps, only by the expectation of enjoying, along with the study of much dark, mysterious and apparently unprofitable material, a season of invigorating and delightful work with that wonderful record of the life and thoughts of the prophet Daniel, so unique and so stimulating.

THERE is real ground for this feeling of depression in view of a study of this later period of Hebrew history. This was

a seed-time, a forming-time in the people's life. In the growth of a fruit-bearing plant there are two seasons which interest us, the time of the flowering and the time of the fruitage. The flower, and the fruit—these are what we enjoy. But there is a time between, the most important, but apparently the most unattractive time. The flower has withered and fallen. The fruit has not yet appeared. All seems barren and dead. But there where the flower has fallen away lies the germ, the kernel of the coming fruit. The blossom must die that the fruitage may come; the one is but a stage in the other's formation, and, as the latter begins to take shape, it is so small, so feeble, that one passes it by without regard. Such is the case with this forming-time of the new Hebrew life, which was after all to be greater than the older, splendid, but now perished flower, for it was the beginning of the end toward which God had been leading the Hebrew history from the beginning. But however essentially important this period is, what has been already said indicates how it may appear most uninteresting.

MORE than that, we have been taught to think that it was a barren season in the literature of the nation. Israel was come down from her mountain valleys into the current of the world's history, and was not yet able to control her course and master her position. Babylon, Persia, Greece, in turn bring their influence to bear upon her life and thought. She was under foreign domination in political, intellectual and religious matters. The past seemed so far off and so unreal, and the present was so dark, the future so uncertain. All these things constrained men to be silent, and those who sang or spoke must needs employ a new and strange tongue and utter thoughts which they themselves only half understood. Thus literature had no decided form or outlook, as the undoubted works of that time only too clearly prove. Men had thrown away hope and lost enthusiasm, and their books reveal the absence of both these qualities. Their records are fragmentary; much of the history of the time is unknown; they seem to have lost that old historic sense and

care no more to record their doings, which now indeed are only sufferings. Such is the general impression that comes to the student who has been accustomed to walk in the old ways in the study of the Exilic and Post-exilic eras. There is much that is true in this impression.

BUT this impression was not the whole truth, and recent investigations have proved that it was less than half. If there has been any one field of Old Testament study where historical criticism has worked in the interests of a fuller and higher view, it is in the Exilic and Post-exilic periods. It has thrown upon them new light. It has interpreted with much brilliancy these obscure epochs. One might almost say that it has added a new page to Old Testament history. No doubt many biblical scholars have gone too far in their radical reconstructions here, as in other fields. They have arbitrarily transferred to these periods much literature which sober science will not permit to be placed in them. But in spite of extravagancies, real advance has been made; something is done here which has truth in it and will abide. Let the student read over with care the articles on the "Post-exilic History of Israel," published some time ago in the *STUDENT* from the hand of that cautious and yet most honest and competent scholar, Professor Willis J. Beecher, or that book of brilliant but not in all respects so trustworthy delineations of these times by Hunter, entitled, "After the Exile," and a realization of what our modern scholars are doing in this hitherto dim and dusty region will dawn upon him. The teacher in the Sunday School who follows the competent guidance of progressive and reverent modern students in these periods will say no more about their dullness and dreariness. Anticipatory sighs at the unattractive prospect will give way to exclamations of wonder and emphatic expressions of interest as the real meaning of these times begins to reveal itself.

WHAT are some of the achievements of historical criticism in the Exile period? In general terms, its work has been

most fruitful in the correlation of literature and life. It has sought to pierce the secret of the inner life of the Hebrew of the Exile, and with this clew has sought the expression of this life in Hebrew literature. Hand in hand with linguistic science it has labored to discover a literary product of the Exile, and to organize and interpret such literature. The attempt has succeeded, and the interpretation lays bare one of the most fascinating historical pictures in all the Old Testament life. Profound changes are seen going on. Waves of doubt are passing over the heads of the faithful. They are righteous and yet persecuted. They are overwhelmed by trouble and yet cling to God, and in their clinging are stricken. But they appeal from God to God. They realize and bring to light the supreme truth of the Old Testament, the vicariousness of their suffering. These experiences are enshrined in literature. The Book of Job, perhaps written long before, and now acquiring new, enlarged meaning, or even produced at this time, is one of its monuments. In the second part of Isaiah the great prophet of this era voices the deepest heart of his stricken nation. The history of the past is recalled, recorded and pondered. Purified and humbled, the nation is led by Ezekiel to a new development, in a new line, the realization of sanctity and the ideal of a holy worship and temple. Great men are thus raised up in this dark time, and the whole period is seen to be full of throbbing, intense life. Periods of growth can be distinguished in it, tendencies of thought, as represented in the names of Jeremiah, Ezekiel, the authors of Job and the Second Isaiah.

AFTER the exile, if such a phrase is accurate enough to describe that strange state of things which began with the first Return, the seeming semi-death and dreary monotony of the subject city-state, Jerusalem, affords a similar example of the work of historical exegesis and criticism. The especial light has come at this point from tracing and unearthing the connections between the course of general history and the experiences of Jerusalem. The ups and downs in the Hebrew commonwealth are seen to be closely connected with the

events of Persian, Syrian and Greek history. Haggai and Zechariah appear in this light in the rôle of prophetic statesmen, and their sermons are as veritable political messages as those of Isaiah. The tangled skein of narrative in the Books of Ezra and Nehemiah has been patiently unravelled and made usable. In religion the relation of this age to the past is explained. The ideal of Ezekiel and the ideal of the Second Isaiah stand face to face. The new epoch reveals the old struggle of prophet and priest, of freedom and legislation, but this time the priest triumphs, the prophet finds no sphere for his statesmanship and no sympathy for his independence of religious thinking. He disappears and leaves the Law to develop itself into that tremendous system which reveals itself in the New Testament times. In the sphere of religious feeling a new world is opened. The era of law has seemed to choke out all religious emotion. But if modern scholarship is right in assigning many Psalms to this period, how very different the situation. We get far under the surface and behold the heart of the time indeed, if such songs as Psalms 103 and 104 come from the time of Nehemiah, as many hold. It reveals a life and energy of religion hitherto unsuspected. We are not convinced that all which historical criticism has sought to do and claimed to accomplish, in this or in other fields of Old Testament study, will stand the test of further investigation and criticism. But enough has been done which is established in these two; once dark and unattractive, regions of Exilic and Post-exilic life to justify the methods of this line of study, and to claim the gratitude of all earnest students and lovers of the Scriptures.

CHEYNE'S BAMPTON LECTURES ON THE
PSALTER.

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These are notable lectures.* The author evidently so regards them. He seems, for the sake of corrections and the addition of notes and appendices, to have delayed their publication nearly two years after their delivery. He has also prepared an elaborate introduction, explaining their origin and critical basis, and illustrating some of their features. This introduction is most interesting, for it is really the author's *apologia pro vita sua*. It shows how the pupil of Ewald has become substantially in accord with Kuenen. It reveals also the fine spirit of Dr. Cheyne, his sensitiveness to the effect of his critical views upon religious faith, and his ardent desire that criticism should be hallowed by the love of Christ.

The lectures fall into two distinct groups. The first group, Nos. I-V, forms an introduction to the Psalter, both as a whole and also to each psalm. The second group, Nos. VI-VIII, gives a sketch of the origin of the leading religious ideas of the Psalter. It is with the first group that this review has particularly to do.

The aim of the entire work is to confirm the views respecting the Old Testament of the school of criticism represented by Robertson Smith, Wellhausen, Kuenen and others, with whom Dr. Cheyne is in substantial agreement. We thus recognize at once the importance to the author of these lectures, and the reason for their extended introduction and the very full notes with which they are elaborated, for the testimony of the Psalter is needed to substantiate his critical

*The Origin and Religious contents of the Psalter in the light of Old Testament criticism and the History of Religions, with an Introduction and Appendices. Eight Lectures preached before the University of Oxford, in the year 1889, on the foundation of the late Rev. John Bampton, M. A., Canon of Salisbury, by Thomas Kelly Cheyne, M. A., D. D., Oriel Professor of the Interpretation of Holy Scripture, Canon of Rochester. New York: Thomas Whittaker. Bible House, 1891.

opinions. Without it they can hardly be maintained. This is freely admitted. "If the Law" says Dr. Cheyne, "as a whole were pre-exilic, the Psalter, at any rate a considerable part of it, should be pre-exilic too, unless indeed we go so far as to conjecture a pre-exilic Psalter akin to, though not so fine as our Psalter, which has been lost." (p. xxx.) The conclusion, then, of course holds true, that if the Psalter is not pre-exilic, it is neither a witness for a pre-exilic law nor any pre-exilic religious development, and such a fact would tend greatly to confirm the radical view of Israel's history and religion. Such a result Dr. Cheyne reaches, through the investigations presented in this volume. He finds, putting aside Psalm 18, and possibly lines or verses embedded here and there in later Psalms, that *the entire Psalter is post-exilic.*

The following is the line of argument. Attention is first called to the fact that the Psalter contains different groups of Psalms, represented partially by its books; and from the date of the latest of these, Books IV and V, the endeavor is made, by going backward, to fix the date of the earlier Psalms. In the examination of Books IV and V, the question is asked whether any Psalm requires a Maccabean date for its explanation. Such a one is found in Ps. 118. The historical background of this is regarded singularly clear and definite. Its occasion is held to have been the reconstruction and purification of the temple in 165 B. C. To the same period are assigned the other Hallelujah Psalms, Ps. 113-117, by the canon of criticism that "when certain Psalms, all of which agree in some leading feature and positively disagree in none, have come to us from ancient times in one group, we are bound to assign them to the same period, though it is only from one instance that we can from internal evidence speak positively as to the date." (p. 18.) By the application of this canon of criticism the conclusion is reached that Books IV and V received their present form soon after 142 B. C., edited by Simon the Maccabee. "We have no ancient record of it" it is said, "and yet perhaps it is more deserving of credence than the story of the completion of the library of the national records by Judas in the untrustworthy second book of Maccabees (II. 14)" (p. 11.)

The entire Psalter is thus examined in detail and the Psalms, either singly or in groups, are shown to be post-exilic.

With the general method of Dr. Cheyne's investigation we have no complaint. It is fair. The results of radical criticism are no where assumed, and the comparative method in the study of the Psalter is the true one. We cannot allow much weight to Jewish tradition, although it must not be entirely ignored or ruthlessly set aside. In the use of the comparative method, however, great care should be taken lest certain phenomena be denied their proper force, and subjective considerations become after all the more influential in the argument. Dr. Cheyne's work does not seem to us entirely free from this fault, or a perfectly clear and candid literary and historical investigation, but rather a brilliant adjustment of the phenomena of the Psalter in order that they may give desired results. He seems pressed forward into his views of the dates of the Psalms by his radicalism on other points, being guilty, though in the opposite way, of that with which he charges Dillmann "who" he says, speaking of his views of Isaiah, "is kept back by his *conservatism* on other points."

The starting point of our author's investigation is badly chosen. A period should have been taken upon which both radical and conservative critics could agree as epoch-making in the history of the Psalter. Such a one is that of the building and consecration of the second temple, of which the Psalter is the hymn-book. All critics allow that temple singers were among the exiles who returned from Babylon, and all agree that some of their songs are in the Psalter. One of these should have been made the starting point. From a psalm of this pivotal time the critic should begin his work of seeking for those of the same or an earlier or a later date. Instead of making such a selection, Dr. Cheyne has taken a Psalm, as the basis of his entire investigation, of a period of which tradition is silent in respect to its importance in the compilation of the Psalter. He appears also to have totally misapprehended the spirit of Ezra's age, for he says: "The re-organization of the people in Ezra's time was too

complete to allow any considerable influence to archaic liturgical formulæ." (p. 194.) We interpret the history of Ezra's time in another way. If ever archaic liturgical formulæ had influence, they had then, when the Mosaic law was greatly revered, and men wept at the thought of the glory of the first temple. And if any species of literature would have been preserved during the exile, it would have been songs of supplication unto Jehovah, and likewise those of faith with bright outlooks for the future. These would have been chanted by the rivers of Babylon and cherished on the return home. Yet according to Dr. Cheyne, so complete and novel was the reconstruction under Ezra and his associates, that these old hymns with one single exception were completely swept aside, or at least later editors weeded them out. Why then did not these literary revisers cast out also from the canon the pre-exilic prose writings such as the prophecies of Amos, Hosea, Zephaniah, Isaiah and Jeremiah, which, our radical friends allow are monuments of that period? Or were the hymns so much inferior in religious sentiment and feeling to the sermons? In short, the presumption is very strong in favor of a goodly number of pre-exilic Psalms being in the Psalter.

Let us look for example at Ps. 46, which is generally thought to commemorate the overthrow of Sennacherib's host. Of this Dr. Cheyne says, "The Jewish church in Isaiah's time was far too germinal to have sung these impressions of daring monotheism and impassioned love of the temple." (p. 164.) But when we turn to Isaiah's prophecies, we find the same daring monotheism and impassioned love. The Psalm in fact is a very echo of the thought, with the use likewise of the same figures and catch words which are found in Is. 8: 5-10, and might well have been composed by one of Isaiah's disciples, among whom had been sealed the prophet's teaching. Is. 2: 2, 3 shows that the prophet had profound regard for the temple. With this Psalm is to be associated Ps. 47 and perhaps 48.

The Psalms also which allude to a king are presumably pre-exilic. Dr. Cheyne is hard pressed to find subjects for these. Ptolemy Philadelphus is given as the subject of Psalms

45 and 72. This is very improbable. Only one committed to the necessity of making the Psalms post-exilic, we think, could have made such a supposition. Ps. 45 may well refer to the marriage of Joram and Athaliah, and a comparison of Ps. 72 with Isa. 11 suggests that Hezekiah may have been its subject, if we cannot carry it back to an earlier date. Simon the Maccabee is made, by Dr. Cheyne, the subject of Psalms 21, 61, 73, and 110. But Simon Maccabee was never a king. How then are we to explain the title? and how also that Psalms composed immediately, that is within a very few years, before the final editing and close of the Psalter by this same Simon, for this our author's views require, should be ascribed to David as all of these are? The "king," we are told, is used because "any other expression for a legal Jewish prince would have been intolerable in a Psalm framed on the Davidic model." "Rightly or wrongly, it was believed that a portion of the Psalms came from David or his age,"—hence the imitation. These Psalms were ascribed to David, as likewise Ps. 90 to Moses, "as a mark of distinction and to ensure for them the respect of future generations." We cannot accept these explanations and hold that the Psalms are of this untrustworthy, artificial nature, or that either composers or compilers resorted to such petty, if not fraudulent, contrivances to give honor and fame either to their own hymns or those of their contemporaries. We do not believe that they departed from actual history in following ancient models, or that David and Moses were given as the authors, however erroneously, except in good faith.

Dr. Cheyne allows that David is the author of the Laments over Jonathan and Abner, 2 Sam. 1: 19–27; 3: 33, 34. He grants that songs in praise of Jehovah might have been composed by him. "Only," he says, "that as critics we cannot consistently suppose that the religious songs of David (if there were any) were as much above the spiritual capacities of the people as the Psalms which, I will not say the later Jews, but which Ewald or Hitzig or Delitzsch would assign him." (p. 192.) From the point of view of the history of religion, "the supposition that we have Davidic Psalms, presents insuperable difficulties."

This, then, is the position taken. The Old Testament religion emerged from such rude and primitive ideas of God that the faith and devotion, and the religions, of any of the Psalms would be anachronisms in the time of David. We cannot accept this conclusion. Dr. Cheyne can present no historic proof of his view. It rests on an assumed law of religious development. With writers like Kuenen, our author apparently holds "that the rudimentary, initial stage in a process of religious development cannot possibly anticipate the features of a more advanced stage, but must necessarily present the religious element in human nature under its rudest forms." We do not believe this. Some of the purest and noblest of religious ideas are the oldest, as is seen, for example, in the Accadian Psalms. In rudimentary periods certain conceptions may be given which, like mountain peaks, rise apparently far above those of the ages which follow, or whose level is only reached after many years. Is it not so, for example, with Paul's description of charity or John's conception of God? May not the first thoughts of men on religion be better than their second, and their last and best thoughts in a sense be a return to their first? We believe that the histories of religions in many instances show this to have been the case.

David's character also was no mere fancy of later ages. However much he was idealized, his noble generosity and deep devotion to Jehovah, as well as his military and organizing ability, were real. In these qualities he certainly surpassed his contemporaries and many of his successors. Thus, likewise, he may have uttered religious thoughts which seem to antedate his time, and to which as a whole the people did not for a long period attain. Dr. Cheyne assumes, apparently, in this connection (although elsewhere he allows it) that a psalmist must speak not as an individual, but only as a reflector of the common thought of the church. Speaking of Psalms 3 and 4, he says, "Search the story of David's life from end to end, and you will find no situation which corresponds to these psalms and for the very good reason that the Jewish church, in whose name the psalmist speaks, did not exist." (p. 236.) But these two psalms fit beauti-

fully into the circumstances of David's flight from Absalom, as we are justified in imagining them. Of the Guest-psalms, viz., 15, 24: 1-6, 27: 1-6, and 23, he says, "Why is forgiven Israel so joyful? Because it is delivered from earthly trouble? Yes, but chiefly because it can once more fearlessly enter Jehovah's house. Most who have followed me thus far will readily admit that they imply the existence of the second temple." (p. 236.) Not at all. This joy could just as well have arisen at the time when the ark, which had so long been sequestered, was taken with joyful melody to Jerusalem, and a new sanctuary of Jehovah was established in the place of the ruined one of Shiloh. How natural also for David, the founder of this new sanctuary and the proposer of the temple, to have emphasized the guestship of the worshipers of Jehovah.*

In short, Dr. Cheyne's argument to bring the Psalter as a whole down to the post-exilic period, while exceedingly ingenious, thorough and very suggestive, is unconvincing. It involves literary difficulties twice as great as those from which he endeavors to escape, for it either renders entirely valueless all the traditions which the editors have embodied in the inscriptions, or else it makes the inscriptions petty artifices adopted by editors to enhance the value of the sacred hymns. Pre-exilic Psalms there must have been, as we have said, and it is inconceivable how they all could have been lost or deemed unworthy of a place in the temple hymn-book.

The difficulties also presented by the Septuagint, Dr. Cheyne does not remove. We give his attempts. He says, "It is asked, (1) How are we to account for the fact that none of the Psalms are ascribed in this version to the age of

*In Dr. Cheyne's Commentary on the Psalms, in reference to Ps. 15:1, he says, "Social customs are one great source of religious imagery, and so it is not surprising that we find a Hebrew worshiper describing himself as a guest of Jehovah, and Phœnician inscriptions containing the names Gersacun ('guest of Sacun'), Germelkart ('guest of Melkart'), Gerastart ('guest of Astarte'), and even Gerhecal ('guest of the temple'). The prominent idea in all these names is not so much participation in the sacrificial feasts, as Renan would have it, but the enjoyment of divine protection; compare the Arabic phrase for an inhabitant of Mecca, *jar-ullah*, 'God-protected one.' The faithful worshiper has as it were 'taken sanctuary,' whether he lives near his god's shrine or not." If this comment is correct, there is certainly no need of referring Guest-Psalms to the second Temple.

the Maccabees? But of course the Egyptian-Jewish community received no information on the subject of Maccabean Psalms. It was not for the interest of the Jerusalem editors to publish a recent origin of a portion of the Psalms. The title of Ps. 110, for instance, shows that the Psalm was regarded as worthy of having been written in the Davidic age.

(2) Another Septuagint difficulty is this, How comes it that the Alexandrine translator misunderstands both headings of phrases in several of those Psalms which (according to the hypothesis) belong to the Greek age? Instances of the former case occur in Psalms 16 and 56-60, and of the latter in Ps. 110. Similar objections may be raised to any historical hypothesis, however probable, and thoroughly decisive answers must be wanting until some private journal of the actors of history is discovered. I do not myself feel the objections to be important. "As for the titles, the Jewish scribes may have forgotten their meaning at the time when the temple music was reorganized and the Psalter re-edited by Simon. And as for the mistaken sense of some passages, how hard it must have been to read Hebrew with accuracy before the square character became general." These answers do not remove the difficulties. The first implies too much ignorance upon the part of the Egyptian Jews, and too much guileful craft on the part of the scribes of Jerusalem. The second reply is far from convincing when we remember that, according to Dr. Cheyne, Books IV and V of the Psalter received their present form soon after 142 B. C., and scholars are generally agreed that the Septuagint version cannot be much later than 130 B. C. Surely the Alexandrine Jews must have been in hot haste for a translation.

CHARACTERISTICS OF THE JEWISH RACE.

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The Jews are the most wonderful people upon the earth. In all ages they have lived apart as strangers in a strange land, persecuted, afflicted, tormented, and yet by some inherent force they have always outlived their persecutors, and always given fresh proofs of the gifts God has bestowed on their race. The Egyptians held them in bondage, but the Egyptians have long ceased to be the rulers of the world, yet the Jews still live and rule. Their masters of finance are the bondholders of Egyptian loans, and the poor fellahin are to-day toiling hard for the descendants of Pharaoh's slaves. The Babylonians took them captive, but Babylon has fallen, and its land to-day is a howling wilderness, yet some Jewish Daniel is working his way into the favor of emperors and kings, and making himself a blessing unto his co-religionists, in a way that will embalm his memory for ever in their annals. The Romans conquered them, and scattered them throughout the world. They blotted out their nation from the map of the earth, but they could not kill this invulnerable race. A legend says that a Jew saved the copy of the Sacred Scriptures that was kept in the temple of Jerusalem. When the temple was set on fire by the soldiers of Titus, he rushed in, seized the sacred treasure, and escaped with it to foreign lands. From that day the Jews became The People of the Book. Their country was gone, their temple was gone, but the Book was still theirs.

When we review the history of the Jews from the call of Abraham to the persecutions in Russia, we can truly say, God hath not dealt so with any nation. (Ps. 147: 20.) There must be something very enduring that can keep them alive through five thousand years, in the midst of such vicissitudes. The Empires of Asia, such as the Chinese and the Hindoo, may be as old, but properly speaking they have no history. There seems to be no progress, only for millenniums stag-

nation in the same social and religious state. But the Jews have always been in the van of progress. They have been able, also, to adapt themselves to all times and to all climes. They multiply in Egypt and Babylon under taskmasters and a burning sun, and they can now live and thrive in the midst of Siberian snows. This power of endurance, and this power of adaptation to changing circumstances, have not been given to all. They belong to the favored people. The English race can live and thrive in many parts of the earth, but it is doubtful whether they will ever become permanent settlers outside the temperate zone. The Queen of England is also Empress of India, but India will not remain an English possession for ever. Children are born to Englishmen in India, but these children cannot be brought up in that torrid clime. They must be sent home to England or they will die. This of itself means, that the English cannot permanently remain there. But the Jew is an Oriental, and he thrives well in Eastern lands.

As to antiquity, the Anglo-Saxon race cannot compare with the Jew. The history of the former goes back for a few centuries, and is lost in the dim light of the middle ages. But the Jew for thousands of years has a history in the clear light of the living world. During all those ages he has been the heart of mankind, and the eyes of all peoples have been turned upon him. Now there is something worthy of veneration in all this. We look with reverence on an old tree that for unnumbered years has withstood the battle and the breeze. Its gnarled trunk and its broken branches are a book, in which we can read its long and eventful history. How much more worthy of veneration are a people, whose ancestors were in the height of civilization while our own forefathers were naked savages; a people, too, who are not degenerated, but are refined and civilized to-day. Our nobility are very proud of a pedigree going back for a few hundred years. The oldest Scotch peer (Earl of Balcarres) can trace his descent to the twelfth century. But this is nothing for a Jew. The priests in the temple could trace their's back to Abraham. There is a certain toughness in the character of the Jew, that withstands the vicissitudes of time.

In conforming to the law of Moses, he is no doubt prolonging his own life and the life of his race, by being always on the side of God. The Law of Moses is eminently adapted to promote long life and prosperity. Many of its rules and much of its spirit are being borrowed by medical science today, in the department of the public health. The cry *sanitas sanitatum omnia sanitas*, is a Jewish cry. The washing of pots and cups is not a bad thing, when kept in its own place. It would be well for Christians if the spirit of the Mosaic legislation as to the care of the body in health and disease should enter into our practice. The need of cleanliness, the avoidance of unsuitable food, the observance of a day of rest, are as useful for a Christian as they are for a Jew, and as likely to make him live a long and happy life.

Another point in which they have no equal is the persecution they have endured. We all know what they suffered in Egypt and in Babylon. Josephus tells us what they suffered at the destruction of Jerusalem. But they were persecuted by the Roman Emperors, they were persecuted in England and in France, they were expelled from Spain, they were persecuted lately in Germany, and they are now being expelled from Russia. In England they purchased a few privileges for enormous exactions. But in spite of this they were considered rich. At a Parliament held at Northampton, while the assessment of the English people was £70,000, the assessment of a handful of Jews was £60,000. Again and again they were plundered. At last they were driven from the country. A ship captain, whom they had hired to convey their persons and their goods to the continent, as soon as he had loaded his ship with their valuable merchandise, sailed away without them. They called after him, but he replied in bitter mockery that as Moses had led their forefathers through the Red Sea, they could get him to lead them through the English Channel. In Spain they hid their treasures and feigned poverty. But the Inquisition was not to be deceived. Various methods of torture were invented, and among the rest a very cruel one to make them reveal their hidden gold. When a Jew was suspected to be rich and to have hidden his treasure, he was put in prison

and a dentist was sent every morning to extract a tooth until he revealed the place where the treasure was to be found. We read of a Jew submitting to have seven teeth taken out in this way before he was made to confess. In France they were subjected to the same persecutions. A band of shepherds rose up and scoured the land from one end to the other, murdering the Jews in every city and plundering their homes. In our own day these outrages of the middle ages have returned. The brutalities of the Russian mob, and the edicts of expulsion by the Czar, equal any that the bloodiest page of the past has to tell. Even Germany, the mother of ideas, the land of the Reformation, is every now and then inflamed with hatred of the Jewish race.

But there is one class of Jews that has been more kindly dealt with than the others. They correspond among Jews to the Protestants among Christians. A legend says they took no part in the death of Jesus. Their leaders were hated by the Scribes and the Pharisees, and were out of Jerusalem at the time of the crucifixion. These Jews, called Karaites, live mostly in the Crimea and have escaped persecution. It is said that the Russians, even in their wildest fury, pass over them, as the destroying angel passed over the houses of the Israelites in Egypt.

There are causes for these centuries of persecution. One of these causes is the hatred of the Christians towards the murderers of Christ. Abominable stories were spread abroad against the Jews. They were said to sacrifice children at their Passover feast. They chose the children of Christians and they used their blood in sacrifice. These stories were circulated by the Roman Catholic Church, and are not forgotten at the present time. In a book called "Lives of the Saints," by F. P. B., approved by Mgr. the Archbishop of Tours, and published there by Mame and Son in 1873, the following appears under date 24 March :

"Saint Simon, young child, martyr. The Jews of Trent, being assembled in their synagogue the Tuesday of Holy Week in the year 1472, to make preparations for their Passover which fell on the Thursday following, resolved, in order to satisfy their hatred against Jesus Christ and his disciples, to murder a Christian child on the day after their feast, being Good Friday. A physician among them undertook to furnish the victim, and chose Wednesday night to

carry out his horrible project, a time when the Christians were in darkness. Having at last found at the door of a house, a child alone, named Simon, aged about ten years, he coaxed him by caresses and brought him along with him. On Thursday night the principal Jews assembled in a chamber attached to their Synagogue, for their abominable work. Having put a handkerchief over the child's mouth, they made several gashes on his body, and caught in a basin the blood which flowed from the wounds: Some held his legs and others stretched forth his arms in the form of a cross. They then lifted him right upon his feet, although he was almost dead: two of the company supported him, while the others pierced different parts of his body with their awls and bodkins. Then when he had died they sang around him, 'Behold how we have treated Jesus the God of the Christians; would that all our enemies were thus confounded for ever!' God permitted the discovery of a crime so atrocious and the guilty persons fully convicted were condemned to death. The synagogue was destroyed, and a chapel was built on the spot where the child had suffered martyrdom. God glorified that innocent victim by several miracles. Practice: Respect the innocence of children."

This event happened, not in Tours nor even in France, but in Lower Austria in the fifteenth century. Yet it is published in our own time with the approval of the Roman Church, for the instruction of the youth of France. These stories probably originated from the peculiar method of slaughtering animals followed by the Jews. They bleed them to death in a way that drains the last drop of blood from their bodies. About the time of the Passover they kill fowls after this fashion, and so it is not impossible that the killing of a fowl was magnified into the killing of a child, and the mysterious method of slaughter was changed into crucifixion.

But at times the church treated the Jews with great kindness. Indeed the popes of Rome have generally been kinder to them than the temporal kings of the earth. Yet their kindness had a purpose to serve. They desired their conversion. In some places it was necessary for them to attend church so many times a year. It has always seemed a sad thing that the very race of which Christ came according to the flesh should have utterly rejected him. The Church ever looked forward to the time when the veil would be taken off their heart and Israel gathered in. But again and again that hope has been disappointed, and the chagrin of men who have seen their best efforts put forth in vain has vented itself in deeds of hate.

A still more potent cause of persecutions has been the cov-

etousness of the Jews. From the day that Jacob bought Esau's birthright for a mess of pottage, the Jew has always been ready to take advantage of his neighbor in a moment of weakness. He is a supplanter. The strong combination we see in Jacob, of devotion to God, and underhand dealing with his neighbor, is characteristic of the race. Their chief aim is to make money, and they are willing to sacrifice everything to it. In early times they were the great slave traders of Europe. The captives taken in war were sold to some rich Jew, who carried them away to peaceful lands and sold them at great profit. Large fortunes were made, but great hatred was heaped up against the race. In early times, too, the Roman Church passed an edict against usury. No Christian was allowed to lend money upon interest. The result of this was that the Jews became the bankers of the world, and they continue in that position to this day. This also brought them much gain, but, being forbidden by the Church on the pain of damnation, it heaped up against them an equal load of contempt and hatred. In our own time they turn to the more lucrative occupations. In Russia they become money-lenders and tavern-keepers. In Germany the newspaper press is said to be monopolized by them. In England they are bankers, pawnbrokers, and diamond merchants. They were among the first to adopt that division of labor which has so greatly cheapened production, but has also cheapened human life, the sweating system in the clothing trade.

In face of these serious failings, what advantage hath the Jew? Much every way: chiefly because that unto them were committed the oracles of God. The prophets were Jews, the Saviour was a Jew, the Apostles were Jews. The Bible is a Jewish book, and the Creator of the Universe chose to be called the God of Israel. If Mary the mother of our Lord is blessed among women, the Jewish people is blessed among nations. They are a chosen people. Their advantages are great, their gifts are greater, and the benefits they have bestowed on the world are infinitely great. The Christian cannot possibly overlook the nation that has given him a perfect revelation of God, that has given him a Saviour, that has established for him a church, and has supplied the thoughts and words of a religious life to the world.

Some man will say they crucified Christ, and they are still unbelievers. True. St. Paul knew that, and what does he say? "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid."

Nor did the benefits that the Jewish race conferred upon the world come to an end with the destruction of Jerusalem. They were the Bankers of the middle ages. They were also the Physicians. Maimonides, a Spanish Jew, became famous throughout the world for his knowledge of the healing art. Hebrew was an international language that bound the Jews of every country into one great family, and made their thoughts intelligible to each other. Many of them also knew Arabic, and all the treasures of Eastern learning were familiar to them. At a time when other nations were insulated and plunged in ignorance and superstition, the Jews were citizens of the world, and possessors of its highest learning and refinement. In modern times they have benefited us in a way we are beginning to recognize. The power of music, the most spiritual of all the arts, is recognized as a means of elevating and purifying the thoughts of the great mass of the people. But who are the great masters of music? They are Mendelssohn, Meyerbeer, Beethoven. They are Jews. And not only are the composers Jews, but the subject of their highest masterpieces are all Jewish, "Israel in Egypt," "The Messiah," "The Nativity."

The Jews are a chosen people yet—the most enduring, the most patient, the cleverest, and often the most unscrupulous, of men, an example of brilliant genius and wonderful attainment, a warning of the awful degradation and misery which genius can bring upon itself by rejecting the Chosen One of God.

THE EXPEDITION OF THE BABYLONIAN EXPLORATION FUND.

B. ALEPPO TO BAGHDAD.

By ROBERT FRANCIS HARPER, Ph. D.,

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After ten days in Aleppo,* we planned a trip to the South through the so-called Jebel-Semân district. We had made arrangements for a twelve days' ride. On the morning of our departure, the muleteer came with his animals, and demanded full pay before starting. We made a compromise and the loads were finally placed on the mules. At this point, he again demanded money and threatened to throw off the loads, if we did not give it to him. We were very angry at these proceedings and, after arranging with the servants—four in number—they started with the mules. The muleteer was so busy talking that he did not notice that several of the mules had already started. When he did see it, he ran up the street—it was the chief street in Azizieh, the Christian quarter of Aleppo, and near the barracks—and attempted to stop the mules. We and the servants were too strong for him and his helpers; besides we were well armed with whips and these we used to a great advantage over their bare legs. The louder they shouted the more determined were we, and the harder did we ply our whips. When he came to the barracks, he cried to the soldiers, who were standing guard, to come to his aid. Seeing that we were Franks—a general name for Europeans and Americans—they wisely remained where they were. After ten or fifteen minutes of fighting, we finally conquered our muleteers and marched the mules triumphantly out of the city.

This is only one of the numerous tricks of the muleteers. Very often after a contract to carry so much baggage from one city to another has been sealed and they have gone

* Cf. for Aleppo my article in Vol. XIV., No. 3, of OLD TESTAMENT STUDENT.

about half the distance, they stop their mules and threaten to throw off the loads and return unless higher pay is given to them. If your party be a weak one, there is nothing else to do than to accede to their demands. On the other hand, if you are pretty evenly matched, or are stronger, the only proper course is to give the muleteers a sound beating with your whips or gunstocks and to start the mules, leaving them behind. They soon change their minds and proceed meekly on their journey. Sometimes it is even necessary to draw your guns on these good-for-nothing fellows.

After seven hours' ride, we came to Jebel Semân (Mount Simon) and pitched our tents among the ruins. It will be impossible here to enter into any details or to attempt a description of the famous monastery where Simon Stylites played his part. On the next day about 3 P. M., we were arrested in a small village because we were traveling without a soldier-guide, called in the East *sabtieh*. We refused for a long time to understand the people and would not go back with them. Finding that we could not get away from them, we followed the soldiers, who came to arrest us, to the council-chamber. Here sat the governor and his council. He said that he would keep us over night and then send us back under a soldiers' guard to Aleppo. We objected very strongly, but to no purpose. Finally we acquiesced and demanded an escort at once, saying that we would bring the case before the Foreign Consuls of Aleppo. This made him change his tactics. He said that he would send us on to the next village—the baggage and most of the servants had gone ahead—and that we would be sent back from that place. We left rather abruptly, but no soldiers followed us, nor was anything more heard of his threats. The Turkish law is that all Franks must be provided with *sabtiehs* on their travels, but up to this time we had not complied with this law. If a Frank takes a firm position on this, or any similar question, he can always have his own way about it.

During this trip we visited all of the Roman and Grecian ruins and tombs in this part of the country. One night was spent at Qald Lûzeh among the Druses. The weather was miserable. It rained almost every day. Our accommoda-

tions were very poor and, as a result, we had a great deal of fever. On Thanksgiving (1888) we rode eight hours through a heavy rain and came to Edlib, a city of about 15,000 people. We had originally intended to go further South, but found that it would be impracticable, since the head-muleteer was delirious with the fever, the servants were also broken down, not having had such good protection from the rain as we had, and finally we were quite willing to return, having suffered greatly from the fever. On the next morning we started back and arrived in Aleppo after two days' hard riding.

Between Dec. 1st and 10th, the rest of our party arrived in Aleppo, and on the 13th our caravan started down the Euphrates valley for Baghdad. To Meskeneh, the site where the caravan route first touches the Euphrates, is a ride of 18 hours—an hour being $2\frac{3}{4}$ to 3 English miles, and 8 hours a good day's ride. The first part of this trip I have taken up at some length in previous numbers of this Journal and hence I will pass over hurriedly the first two or three weeks' ride. The following are the stations where we halted: (1) Dec. 13th at Jebrîn, a small domevillage of about 150 houses, two hrs. out of Aleppo; (2) 14th, Dêr Hafr=8hrs.; (3) 15th and 16th (Sunday), Meskeneh=8hrs; (4) 17th, Abû Harîri, 4hrs. from Debsi (which Prof. Peters identifies with the Biblical Tiphseh)= $7\frac{1}{2}$ hrs.; (5) 18th, El-Hammâm—at present, there are neither barracks nor ruins here, but cf. Sachan; (6) 19th, El Sab'ah= $10\frac{3}{4}$ hrs.; (7) 20th, Ma'den=8 hrs.; (8) 21st, Tarîf=7 hrs.; (9), 22d, Dêr= $8\frac{3}{4}$ hrs. Dêr or Ed-Dêr is the first city of any importance reached, and is the largest city on the caravan route between Aleppo and Baghdad. It has about 6—7000 people, is progressive, has good bazaars where one can even find German beer and French wines. It is also the best market for Arab horses in the world; cf. Lady Anne Blunt in *The Bedawin of the Euphrates*. There is a small Christian (Greek) church in Dêr. We had the pleasure of occupying the same rooms—on the way down—which Sachan, the great German traveler, used in 1879. Dêr was formerly tributary to the Anazeh Arabs, but it is now a strong government post. The Anazeh occupy

the West or desert side of the Euphrates and number from 3-40,000 warriors. The Shammar have the Mesopotamian side, i. e., the Jezireh, and are only a trifle less powerful than the Anazeh. These tribes are enemies and are continually at war with each other. We remained at Dêr over Sunday (23d) and (10) 24th came to Meyâdîn=9¼ hrs.; (11) 25th, Sâlahiyeh=10¾ hrs.; (12) 26th, Abû-Kemal=6¾ hrs.; (13) 27th, El-dâcim=5¾ hrs. Half way between Abû-Kemal and El-dâcim is the boundary line between the districts of Aleppo and Baghdad. Here is also Tel-Jabriyeh, mentioned by Dr. Ward in his *Report on the Wolfe Expedition*. (14) 28th, Nahiyeh=8½ hrs.; (15) 29th, Anah=9 hrs. Anah—6 days from Dêr—is the next important city on this route. It is a city of date palms. It lies along the bank of the Euphrates and consists of a single street—from 4-6 miles in length—hemmed in between the river and the hills. There is an island in the river just opposite it, which is covered with ruins. This is old Anah, but it has been deserted for the Western bank. It is impossible for me to estimate the number of its inhabitants. (16) 31st—Sunday, the 30th was spent in Anah—Fahêmeh=8¼ hrs.; (17) Jan. 1st, 1889, Hadêtha=6¼ hrs. Here we had poor quarters on the Western bank of the Euphrates. There are a few houses and the ruins of barracks on this side. In the flood of 1887, three hundred houses and the barracks were ruined. The village proper lies on an island in the river. The Mudir visited us and we accompanied him to his island-village, where we were well received. The island is covered with date palms, mulberry and pomegranate trees. The river is very wide and swift at this point. (18) Jan. 2d, Baghdad-ujeh=9¼ hrs. There are neither houses nor barracks here. There are, however, several large caves. While showing my Winchester to some Turkish soldiers who were cutting stone here, it was accidentally discharged and the director's escape was almost miraculous, (19) Jan. 3d, Hit=8hrs. Here are the celebrated bitumen wells which resemble, in many respects, our natural gas wells. Hit is the shipyard of the Euphrates valley—and also of the Tigris. Almost all of the boats used by these rivers are built here. They are made,

for the most part, out of cane somewhat resembling bamboo and are covered within and without with bitumen. (20) Jan. 4th, Ramâdi=11½ hrs. Ramâdi impressed me as being the most wide awake town in the whole Euphrates valley. It has a telegraph office and large government barracks. The bazaars are very large and well filled. We had some difficulty with the soldiers at this place, as they wished to examine the whole of our baggage. As usual we gained our point after a long discussion. On Jan. 5th (21) we crossed the Euphrates and found ourselves in Mesopotamia. On Sunday—the 6th—we visited Anbar, a large mound about one hour's walk from Qala'at Feludja, our headquarters. Dr. Ward has attempted to identify this site as one of the biblical Sefhervaim and Dr. Peters in the *Nation* for May 24th (1889) has combated Dr. Ward's views. I do not think that any one is in a position to say anything definite on this subject. It is a question whether Anbar is a Babylonian site at all. If it is Babylonian, the ancient city which this mound represents will never be known until excavations have been made. From Qala'at Feludja on the Euphrates to Baghdad on the Tigris is a ride of 12 hrs. We made the journey in two days—Jan 7th and 8th—and after a visit to Aker Kûf, came into sight of Baghdad at 1 P. M., on the 8th. There was great excitement in the party. We had been 27 days on our trip and had suffered numerous privations. The long wished for city was near at hand and every one was childishly anxious to arrive at the place, which was to be our headquarters for so long a time. As we came near to the city, we were met by Bedri Bey, the commissioner attached to the party by the Turkish government. Our arrival was expected as we had dispatched soldiers to our agents there. After passing through the old part of the city on the Western bank of the Tigris, we crossed the bridge and were met by two Sepoy soldiers bearing invitations from the English Consul-general to dine at the residency in the evening. In my next paper I will take up Baghdad and the trip to Niffer, the site of excavations.

SHAKESPEARE AND THE BIBLE. I.

By Rev. GEORGE S. GOODSPEED, Ph. D.,
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Shakespeare and the Bible! These masterpieces of God's work in the realm of literature, one revealing more especially the divine nature, the other photographing human character, illustrate each other.

In showing how Shakespeare corroborates Scripture* it is not intimated that God's Word needs propping by human testimonies; but as men have ever sought illustrative and confirmatory evidences from history, the stars, the rocks, monuments of antiquity, and every field of intellectual exploration, we may well interrogate him who has received unqualified praise from men of all creeds, being described as "the only instance of a perfect intellect," "on whose brow climb the crowns of the world."

He who was accurately acquainted with all the English books of his day drew more from the Sacred Scriptures than from any other source because they more abound in sublime and majestic ideas and forms of expression. So profoundly impressed was one writer with the all-pervading Scriptural utterances of this unconsecrated teacher as to declare that "Shakespeare is a reflection of the Bible and unless Christianity had come first, his plays would never have followed."

It must surely be considered a triumph of Christianity if this idolized genius yields, out of a mind universally considered most true to nature and deep in wisdom, uniform testimony to its doctrines and principles. This triumph becomes complete when he surrenders his eternity to Jesus Christ and deliberately writes these words in his last will and testament: "I commend my soul into the hands of God my Creator, hoping and assuredly believing, through the only merits of Jesus Christ my Saviour, to be made partaker of life everlasting."

To write now of the lights cast by Shakespeare on the

* In preparing this study, the writer was permitted to use some manuscript materials of a dear friend now no longer living, who was a lifelong student and lover of both Shakespeare and the Bible.

Sacred page a beginning may be made with his estimate or portraiture of the capabilities of man. His own dramas form a monument to the glory of the human mind. They declare its power, eulogize its cunning architecture, and point upward to the infinite breadth and height of the Creator's intelligence. The creations of his genius reaffirm the verdict of Adam's Maker when he stood in living majesty before Him and God saw that he was very good; and they as emphatically testify to that fall which distorted his beauty, destroyed the harmony and balance of his nature, and evoked the displeasure of the Almighty. He puts into the mouth of one of his characters, Hamlet, whom the late Henry Thomas Buckle pronounces "the greatest production of the greatest man the world has ever possessed," words suggestive of the Psalmist's ejaculation: "What is man that thou art, mindful of him, or the son of man that thou visitest him? Thou hast made him a little lower than God and hast crowned him with glory and honor." The echo is this—"What a piece of work is man! How noble in reason, how infinite in faculties, in form and moving how express and admirable! In action how like an angel, in apprehension how like a god!"

The utterer of this description, the Prince of Denmark and of the drama, furnishes a comment upon it by his own exhibition of power. True to nature the artist represents him also, in conformity with Scripture, out of tune, defective, fallen. Grand as are the intellectual developments of the great Danish thinker, strong as are the affections of his soul for everything pure and good, high as are his principles of honor, he yet bears no comparison with that peerless character drawn out by the unskilled New Testament artists. For who could say of our Lord at any moment of His career what Ophelia said of her adored lover, Prince Hamlet:

"Oh what a noble mind is here o'erthrown!
 The courtier's, soldier's, scholar's eye, tongue, sword,
 The expectancy and rose of this fair state,
 The glass of fashion and the mould of form,
 The observed of all observers, quite, quite down,
 And I of ladies most deject and wretched
 That sucked the honey of his music vows
 Now see that noble and most sovereign reason
 Like sweet bells jangled, out of tune and harsh."

Wrong and sorrow wrought increased moral disorder, and he dies at length, an avenger, revealing none of that spirit which even on the cross shone from the thorn-torn brow and spoke from the livid lips of Jesus, when he called heaven's mercy down upon his murderers. The poet has thus unconsciously offered the loftiest homage to the Prince below whom magnanimous Hamlet infinitely falls. He who knew men made his hero all that human nature permitted; and his immortal tragedy reveals the corruption and infirmity of that nature, and lifts the curtain upon that struggle between the world, the flesh and the devil in Mansoul which, finding a tongue in revelation, is fought to the bitterest extremities in the experience of Hamlet.

Turn whither you will along its pages where Lears and Falstaffs mingle with every possible variety of men and women, the mighty poet, true to the realities of the case, has suffered every character to reveal the spots which mar their beauty, the disease that defiles their light, the infirmity which flaws their perfection. How like the sacred penmen! On this foundation is built the necessity of redemption:—a necessity recognized by Shakespeare in various forms, as when one of his characters says, "Consider this, that in the course of justice none of us should see salvation,—we do pray for *mercy*;" and another speaks of "those blessed feet which fourteen hundred years ago were nailed for our advantage to the bitter cross;" and again a sister, pleading for her brother, is told "Your brother is a forfeit of the law and you but waste your words." Smitten but not dismayed she exclaims "Alas! alas! why, all the souls that were, were forfeit once and he that might the vantage best have took, found out the remedy. How would you be, if he who is the top of judgment should but judge you as you are? Oh, think on that, and mercy then will breathe within your lips like man made new." Here we have also the Bible description of the true Christian—"man made new." "Old things have passed away; behold, all things have become new."

After Hamlet's tremendous conflicts as he hung over the edge of self-murder and seemed tortured by doubt as to immortality and retribution, he discovers Ophelia at prayer, and

there reveals his true consciousness in the words "Fair maid, in thy orisons be all my sins remembered." And what sweeter definition of this exercise has fallen from human pen than that which was couched in the wife's pledge to her husband that on every evening at such an hour "I will be in heaven for you"? After Hamlet had seen his father's spirit and learned the dreadful secret of his death, and had been sealed as it were to his mission of revenge, we hear him say to his friends who found him: "Withdraw each man to his business," "but look you, for my own poor part, I will go pray." May not this scene have been suggested by the Lord's address to his disciples in the garden of his agony, "Sit ye here while I go and pray yonder?"

Thus we shall see how religion's most essential, fundamental truths are both recognized and royally illustrated by "the only perfect intellect among men." Divine Providence is enclosed and disclosed in the metaphor "There's a divinity that shapes our ends, rough hew them how we will;" and again "This even-handed Justice commends the ingredients of our poisoned chalice to our own lips." In his delineations of human joys and sorrows, he whom Ben Johnson calls "my gentle Shakespeare" has shown the delicacy and sensitiveness of the nature which God gave us, and justified the compassion and care which animate and constitute his universal Providence. The world of mind and heart, where joys exquisite alternate with excruciating pain, lays greater claim to the concern of divine love than the whole material, unfeeling universe. When we look on these dramatic but lifelike pictures that represent man in scenes of loveliness where enjoyment rules the hour, or in the midst of tragic sorrows harassed by all the consequences of his own deeds or other's crimes, we can hardly conceive that the All-Father would withhold his protection or restraint from a creature powerful for good or evil, susceptible of myriad influences and tremblingly alive to happiness or misery. Whether we look upon one who muses with congenial company beneath "the firmament fretted with golden fire" or turn to the soldier who has spent his life joyously "midst moving accidents" on field and flood, and read his sad story bitter with

passion and deception, or if again we study the development of Macbeth's regicide and its punishment, beholding the grandeur of human passion and the depths of human wickedness and remorse, we are conscious of the vast range of human emotion, and the consequent necessity of interposition by a hand divine to restrain and temper these tremendous forces and shield these susceptibilities to suffering.

While Shakespeare denounces guilt, scorns baseness, loathes rascality and meanness, he nowhere disparages humanity or manifests contempt for man as man. You pity, you shun, you weep over, you laugh at his characters, but feel increased respect or concern for those whose living, breathing virtues and vices, propensities, appetites and passions, sensibilities and powers are mirrored on his magic page. No trace of scoffing infidelity defiles his writings. Where shall we see set forth more clearly and grandly God's existence, attributes and providence? "O, thou eternal mover of the heavens!" "O God, thy arm was here! And not to us but to thy arm alone ascribe we all Take it, God, for it is only thine." When Miranda asks after the shipwreck, "How came we ashore?" Prospero answers "By Providence divine." Who has more decidedly recognized the biblical idea of coming judgment, when the heavens and earth shall pass away and God shall judge the world in righteousness, than our poet where Prospero announces his league with fairies and spirits to be ended, and exclaims:

"These our actors
 Are melted into air, into thin air
 And like the baseless fabric of this vision,
 The cloud-capped towers, the gorgeous palaces,
 The solemn temples, the great globe itself,
 Yea, all which it inherit shall dissolve
 And like this insubstantial pageant faded
 Leave not a rack behind; We are such stuff
 As dreams are made of and our little life
 Is rounded with a sleep."

Luke had said of Stephen, the first Christian martyr, "He fell asleep." Scripture declares "It is appointed unto man once to die and after this the judgment," which Shakespeare

lights up thus vividly: The fratricide and usurper, driven to seek peace by prayer, and baffled, says:

“ In the corrupted currents of this world
 Offense's gilded hand may often shove by justice
 And oft 'tis seen the wicked prize itself
 Buys out the law. But 'tis not so above.
 There is no shuffling; there the action lies
 In his true nature; and we ourselves compelled
 Even to the teeth and forehead of our faults
 To give in evidence.”

“ I am for the house of the narrow gate which I take to be too little for pomp to enter; some that humble themselves may; but the many will be too chill and tender; and they will be for the flowery way that leads to the broad gate and the great fire.” “ I never see thy face but I think on hell-fire and Dives that lived in purple, for there he is in his robes burning, burning.” “ Is Norfolk dead?” “ As sure as I live, my Lord.” “ Sweet peace conduct his sweet soul to the bosom of good old Abraham.” “ Comfort's in heaven; we are on the earth.” “ I every day expect an embassy from my Redeemer to redeem me hence.” These are stray specimens of about one thousand passages from Shakespeare which contain the exact words of the Bible, or distinct allusions to its language, facts, personages, precepts and doctrines.

He is charged with impurity. A vitiated taste and a lascivious imagination may find means of toothsome gratification even in Scripture, and it is more often ignorance which has on this account aroused prejudice against Shakespeare. John Ruskin says that one man will see a pool of water in the road and to him it is only a puddle of mud; while another looking into it sees the sky, and the clouds and overhanging trees reflected from its dark circle. The works of a dramatist represent the society of specified eras or periods, and it has been well said that “ Shakespeare's great poetry is no more than the rhythmic echo of the life which it depicts.” And though we may find looseness and freedom of conversation characteristic of that day, in none of his plays does he manifest sympathy with vice, or rouse respect for the vicious whether low or high. There are indeed passages not suited to a promiscuous circle, and so there are in the Bible; but the final

impression and general tendency of all his plays are thoroughly in harmony with the atmosphere and teaching of Scripture. The authority is unexceptionable for the opinion that "The homage which Shakespeare has everywhere paid to purity in thought, word and deed, and the sanctity which he has uniformly breathed into the souls and manners of his lovers, are among the purest and best influences in literature."

A SERMON OF THE EIGHTH CENTURY BEFORE CHRIST.

By Rev. F. W. C. MEYER,
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The audience is made up of Jerusalemites, princes, priests, public officers and people in festal and fashionable assembly. There is considerable stir among them as to what that young prophet of noble blood is about to say. "He had better tarry at Jericho until his beard be grown," mutters a reputable soothsayer, eyeing the "boy preacher" as he approaches his stand. But while he is yet intimating, to one of the royal scribes before him, that the son of Amoz ought to let his father do the talking, a captivating strain vibrates upon his ear: "Brethren, it shall come to pass, in the future toward which you and I are looking, that the mountain on which rests Yahwé's house shall be preëminent among the mountains, and shall be exalted above the hills, and all nations shall flow unto it." That involuntarily electrifies the congregation. Here and there the lips of priest or elder are moving inaudibly, accompanying the youthful speaker as he recites the rest of the most favorite passage of national parallelism. Its triverbal lines portray the nations of the earth acknowledging Jerusalem as the seat of religious instruction and bureau of arbitration in political difficulties, and with exquisite uniqueness describe the universal reign of peace ensuing.

“Amen! Amen!” all listeners enthusiastically shout. And their look glides wistfully toward Moriah’s templed summit, the jewel in the crown of the world’s prospective capital. But the prophet’s glance is checked by the gay and gaudy attire of the throng before him, more fit to revel at an Assyrian banquet than to worship in Zion’s sanctuary. The enthusiasm with which he set out gives way to pleading tones of pathos; “O house of Jacob, come ye and let us walk in the light of Yahwé! We are in anything but a proper condition at present of realizing the lofty vision.” And his pleading with men turns into prayer before God: “Yahwé, thou hast forsaken thy people, who, unmindful of their holy calling, ape Eastern customs, practise the black arts of the Philistines, and enter into foreign alliances. They spare no pains in the accumulation of wealth, are eager in securing the means of belligerent success and delight in worshipping detestable idols. Although it sink them all into the depths of ruin, they would rather imitate the heathen than follow out thy elevating principles; therefore forgive them not.”

Was the last phrase too harsh? The prayer is followed by impressive summons to enter into the rocks and hide in the dust from before Yahwé’s terrible majesty,—meaning of course that they would do so in the day the Divine Ruler had fixed to humble his subjects now so arrogant and self-conceited in their idolatry and luxury. Upon nature and inanimate objects the curse of being brought down is then pronounced. The lofty cedars of Lebanon, as well as the mighty oaks of Bashan; mountains, the natural strongholds, as well as artificial towers and fortifications; the ships of Tarshish and their desirable merchandise; in a word, all that haughty man delights in shall share in the humiliating process of that day, when Yahwé alone shall be exalted. The idols, very naturally, must utterly vanish. Their worshippers will be glad to leave them, though they be of gold and silver, in the caves and holes, wherein they vainly sought refuge from before the terror of the earth-rending Yahwé.

Nor will that process of humiliation spare the men who rule. Their bread and butter, fame and fortune, are not going to last forever. The political leaders, warriors, judges,

prophets, magicians, elders, captains, noblemen, counsellors, charmers and enchanters, will neither be nor have any source of support in that day. With puerile willfulness inefficient princes rule. The people strive only to oppress one another. Children as little respect their parents as the base know how to behave in presence of the honorable. And in the coming state of anarchy a man may take hold of his own brother and say: "Thou hast good clothing; be thou our kadi, and let the management of affairs be under thy hand." But the candidate shall deny the fact of possessing the necessities of life and decline the proffered magistracy. Another collapse of the Jewish polity must be the issue of words and acts in open rebellion against God. Upon men's faces you can read their sin. In cases that might be pointed out it is as flagrant as that of the Sodomites. Woe unto all who have wrought out evil for themselves. As surely as the righteous are rewarded for their well doing, the wicked shall be recompensed for their evil deeds. "Ah! my people," the prophet sighs, "you are lead into error and ruin by effeminate and incompetent rulers. Jahve will act as your attorney and their judge. The case of the elders and princes will be decided. It is they who are responsible for the injury and iniquity, saith Yahwé Zabaoth."

From the men the bold speaker then turns to the *women*, with revelations equally as startling, and surely anything but pleasing to the fair and fashionable sex. "Since the daughters of Zion are so proud, endeavoring only to attract attention upon the streets by their display of dress and affected demeanour, the Lord will make sore the crown of their head and publicly expose their shame. Then their anklets, fillets, crescents, earrings, bracelets, mufflers, headdress, ankle-chains, sashes, perfumery, amulets, rings, nose jewels, festal robes, mantles, shawls, satchels, hand mirrors, fine linen, turbans and veils, will have lost their attractiveness. Instead of sweet spices there shall be rottenness; the girdle will be displaced by a rope; well set hair by baldness; the wrap by sackcloth; the pitiful garb of a captive will be the substitute for present finery and glitter. Lo! the women's supporters all slain in war. The warriors' widows and cities dolefully

mourning the loss. What an appalling sight it will be! No husbands then, fair ladies, for there shall be so few that seven women lay hold of one man, willing to support themselves, if only he will take away the reproach of childlessness."

"But in contrast to this imminent doom" the sun piercing through the gloomy veil as he resumes, "there follows a period of prosperity and exaltation for the escaped of Israel. Beautiful harvests will adorn the land and agricultural blessings abound. The residents of Jerusalem will be sanctified and purged of all iniquity. Yahwé, who now seems to have withdrawn his presence, will then be present as in the diurnal cloud of smoke and nocturnal flaming fire of old. Ample provision for the security and comfort of the Holy City's inhabitants and temple visitors will be made. They shall be protected against the vicissitudes of the weather in hospitable homes and under spacious canopies. Yea, God shall be present and protecting; the remnant prosperous and holy."

Patient reader, call this an effort to "Japhetize" a Semitic discourse, the authentic and parallelistic account of which please find among the earliest sermons of Isaiah. The unbroken bond between the sacred and secular, at the time of its delivery, allowed no distinction to be made between the true politician's platform and the earnest preacher's pulpit. Both were erected under some shady tree, or at an accessible street corner, or in the temple courts. From some such spot emanated all movements of reform in politics, morals and religion. No period could have been more transfigured and benefited by such reform, than the time in which the youthful Isaiah beheld his visions of the future, never lost sight of surrounding realities, and always confided in the final glorious issue.

Founding of the Christian Church, 30-100 A. D.

IN FIFTY STUDIES.

PREPARED BY CLYDE W. VOTAW, CHICAGO, ILLS.

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STUDY VIII.

SEC. 7. APOSTOLIC MIRACLE-WORKING AND CONTINUED JEWISH PERSECUTION.

Acts 5:12-42.

31-33 A. D.

JERUSALEM.

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FIRST STEP: FACTS.

PARAGRAPH I. *v.* 12a, many apostolic miracle-signs. *v.* 12b, the Christians frequent the temple. *v.* 13, awe and reverence of unbelievers toward them. *v.* 14, unnumbered multitudes of converts. *vv.* 15f, many miraculous cures of the sick by Peter, in and about Jerusalem. *Vv.* 12-16, MIRACLES AND CONVERSIONS BY THE APOSTLES.

PAR. 2. *v.* 17, jealousy and hostility of the hierarchy. *v.* 18, arrest of the Christian leaders. *Vv.* 17-18, IMPRISONMENT OF THE APOSTLES.

PAR. 3. *v.* 19, supernatural deliverance. *v.* 20, divine command to preach openly. *v.* 21a, which they do at daybreak in the temple. *Vv.* 19-21a, MIRACULOUS RELEASE AND PREACHING IN THE TEMPLE.

PAR. 4. *v.* 21b, formal trial instituted by the Sanhedrin. *vv.* 22f, report of the mysterious escape. *v.* 24, great perplexity of the persecutors. *v.* 25, report of the apostles' preaching. *Vv.* 21b-25, CONSULTATION OF THE SANHEDRIN.

PAR. 5. *v.* 26a, apostles' voluntary surrender. *v.* 26b, strong sympathy of the people. *v.* 27, the trial. *v.* 28, charge of disobedience, and of alienating the people. *v.* 29, righteous independence of the authorities. *v.* 30, the rulers pronounced guilty. *v.* 31, exaltation and office of Christ. *v.* 32, witness to the truth. *Vv.* 26-32, RE-ARREST, ARRAIGNMENT AND DEFENSE.

PAR. 6. *v.* 33, murderous hatred of the Sanhedrists. *v.* 34, Gamaliel's intercession. *v.* 35, cautious action enjoined. *vv.* 36f, wisdom of tolerance inculcated by two historical cases. *v.* 38, Christianity, if human, would perish of itself. *v.* 39, if divine, it should be supported. *Vv.* 33-39, THE COUNSEL OF GAMALIEL.

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PAR. 7. v. 40a, concession to Gamaliel's judgment. v. 40b, apostles scourged and dismissed. v. 41, their joy in suffering for Christ. v. 42, incessant open preaching of the Gospel. *Vv.* 40-42, DISMISSAL WITH SCOURGING.

SECOND STEP: EXPLANATIONS.

PAR. 1. v. 12, (a) introduces a generally descriptive paragraph, cf. Sec. 6, PAR. 1. (b) "*by the hands of*"—literally, or Hebraism to express agency, cf. *Josh.* 14:2; *Mk.* 6:5; 16:18. (c) "signs and wonders"—difference, cf. *Acts* 2:43; 6:8. (d) tense implies continued past action. (e) "they"—the people, or the Christians? (f) *why was the temple made the general meeting-place of the disciples?* v. 13, (a) "of the rest"—who are meant, the populace? (b) "join himself"—meaning? (c) "magnified"—meaning? (d) *state clearly the meaning of this verse, in connection with vv. 12, 14.* v. 14, "multitudes"—count no longer kept, cf. *Acts* 1:15; 2:41; 4:4. v. 15, connection in "insomuch"? (b) "they"—who? (c) difference between "beds and couches"? (d) "came by"—cf. *Matt.* 9:21f; *Acts* 19:12. (e) *whose faith availed, that of the sick or of their friends?* v. 16, (a) name five well-known towns about Jerusalem? (b) "vexed . . . spirits"—meaning? (c) *why distinguished from the sick?* (d) "*healed every one*"—to be taken literally?

PAR. 2. v. 17, (a) "rose up"—meaning, cf. *Acts* 6:9; 23:9; *Lk.* 15:18. (b) beginning of a determined hostility. (c) "high priest"—cf. *Acts* 4:6. (d) "all"—Sanhedrists or not? (e) the opposition now becomes definitely Sadducean, cf. Sec. 5, Topic 4. (f) what the ground of their jealousy? (g) "*sect*"—meaning, cf. *Acts* 15:5; 24:5, 14; 26:5; 28:22. v. 18, (a) "apostles"—all of the twelve, or only the leading ones? (b) imprisoned for punishment, or only for detention?

PAR. 3. v. 19, (a) "angel"—cf. *Acts* 12:7-19; 16:26. (b) what was gained by this release? (c) *why was no mention made of it in connection with the trial?* v. 20, (a) how assuring to the apostles? (b) why "in the temple"? (c) "Life"—meaning? (d) *is this description literal, or figurative of a providential deliverance and prompting?* v. 21a, (a) consider their instant obedience. (b) explain "daybreak" customs in the Orient.

PAR. 4. v. 21b, (a) supremely important session. (b) "senate . . . Israel"—what is referred to? (e) *where did the Sanhedrin meet?* vv. 22f, (a) "officers"—of Sanhedrin or of temple? (b) *why were not the keepers punished for the escape of their prisoners, cf. Acts 12:18f.* v. 24, (a) "captain"—cf. *Acts* 4:1. (b) "perplexed"—by what, cf. *Acts* 4:1f? (c) "them"—apostles or words? (d) "whereunto . . . grow"—in its influence upon the populace? v. 25, "one"—who?

PAR. 5. v. 26, (a) why did not the apostles resist, cf. *Jno.* 18:10f? (b) "they"—who? (c) was their fear well grounded, cf. *Jno.* 10:31ff? (d) causes of popular favor for the Christians? (e) was it enduring, cf. *Acts* 6:12; 7:57f? v. 27, who makes the accusation, and why? v. 28, (a) declaration or question? (b) "straitly charged"—meaning, cf. *Acts* 4:17f? (c) "in this name"—meaning? (d) "filled Jerusalem"—Christian activity. (e) "intend to bring"—discredit upon the religious leaders in the eyes of the people? (f) of guilt before God the apostles had repeatedly accused them, cf. *Acts* 2:36; 3:13f; 4:10; 5:30. v. 29, (a) does Peter speak for all? (b) same defense

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as at previous trial, cf. Acts 4:19. (c) if only the apostles were obedient to God, what about the Sanhedrin? v. 30, (a) compare Acts 3:13ff. (b) why is Peter always at pains to refer to the Covenant God of Israel? (c) "hanging . . . tree"—Hebraism meaning what, cf. Deut. 21:22f; Gal. 3:13; 1 Pet. 2:24? (d) with what intent did Peter so repeatedly and emphatically charge bloodguiltiness upon the Sanhedrin, cf. Acts 3:19? v. 31, (a) compare Acts 2:33; 3:15. (b) "*wilth*"—*observe marg. rdg.* (c) "*Prince*"—*meaning?* (d) "give repentance"—in what sense? v. 32, (a) "witnesses"—recall previous comments. (b) "and so is"—cf. *marg. rdg.* (c) in what ways did the Holy Spirit bear witness to the truth in Christ, cf. Jno. 15:26f; Acts 2:33? (d) what was the test of obedience as regarded the Gospel?

PAR. 6. v. 33, (a) "they"—who? (b) at just what was offense taken? (c) was a divine inner voice also crying their condemnation? (d) "cut to the heart"—exact meaning? (e) "minded to slay"—how would they accomplish this? (f) were these the same men who had condemned Jesus to death? (g) on what different ground? (h) how was this second violence thwarted? v. 34, (a) "Pharisee"—why particularly noted? (b) "doctor of the law"—meaning? (c) "had in honor"—why? (d) "commanded"—with what authority? (e) "put . . . forth"—for what purpose, cf. Acts 4:14? v. 35, (a) "take heed"—meaning, cf. Matt. 6:1; et al. (b) "about to do"—what was that? v. 36, (a) "before these days"—how long before? (b) "giving . . . somebody"—what claim did he make for himself? (e) why did Theudas's movement fail? v. 37, (a) see the account in Josephus (Jew. Ant. 18:1:1-6; 20:5:2. Bell. Jud. 2:8:1; 2:17:7.) (b) "enrollment"—cf. Lk. 2:1f, and actual tax came when? (c) why did this tax cause a Jewish insurrection? (d) why were these objectors called "Zealots," cf. Mk. 3:18 *marg.*? (e) why did Judas's movement fail, cf. Matt. 22:17-21? v. 38, (a) "refrain from"—in what sense? (b) "counsel . . . work"—meaning? (c) "of men"—in what sense? v. 39, (a) "of God"—in what sense? (b) "found . . . fighting against God"—cf. Acts 23:9, did they really think now they were doing God service, cf. Jno. 16:2; Acts 26:9ff?

PAR. 7. v. 40, (a) "*agreed*"—*what proportion of calm judgment among the Sadducees and of Pharisaic party power effected this?* (b) "beat"—cf. Deut. 25:1ff; Acts 16:37; 22:19; 2 Cor. 11:24. (c) "charged"—cf. Acts 4:18, what might the Sanhedrin expect? v. 41, (a) "rejoicing"—cf. Matt. 5:10ff; 10:16-39; Acts 16:23ff; Rom. 5:3; Gal. 6:14; 2 Cor. 6:8ff. (b) "suffer dishonor"—in what way? (c) "*for the Name*"—*meaning, cf. next verse?* v. 42, (a) "every day"—incessant activity of the Christians. (b) "in the temple"—was the Sanhedrin powerless to prohibit it even there; if so, why? (c) evangelical work done from the temple as a centre, training of the disciples "at home," cf. Acts 2:46. (d) what difference between "teaching" and "preaching"? (e) "Jesus as the Christ"—the critical point with the Jews, cf. Acts 17:3.

THIRD STEP: TOPICS.

1. **Apostolic Miracle-Working.** (1) did all of the apostles work miracles, cf. Acts 5:12; 2:43? (2) did others also, cf. Acts 6:8? (3) *make a general list of apostolic miracles, noting their character.* (4) what was the supreme purpose in the working of all of them? (5) compare them with Christ's mir-

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acles, as concerns: (a) frequency, (b) variety, (c) wonderfulness, (d) influence. (6) in whose name did Jesus work miracles, cf. Jno. 11:41; 5:19; Lk. 7:14; Mk. 5:41; et al? (7) in whose name did the apostles work miracles, cf. Acts 3:6; 4:10; 9:40; et al? (8) what is the significance of the difference? (9) *when did the apostles begin to work miracles?* (10) *when did the power of miracle-working cease in the Church, and why?* (11) *sketch a chronological diagram showing the rise, prevalence and cessation of Christian miracles.* (12) is it definitely stated that any sick were actually healed by the shadow of Peter falling upon them? (13) *is there any objection to believing that Peter could heal without using corporeal contact?* (14) state exactly what is to be understood by *vv. 15f* regarding the shadow cures.

2. Activity and Prestige of the Christians. (1) describe the public activities of the Christians at this time. (2) *what relation did the apostles sustain to the body of disciples?* (3) where was the centre of their evangelistic efforts? (4) for what reason was it so? (5) what was the attitude of the populace toward the Christians, and why? (6) what success attended the preaching of the Gospel? (7) explain the fact that the apostles proceeded with their work in the face of all discouragement, difficulty and opposition. (8) in what ways did God show that he was protecting and guiding them? (9) what was the Christian principle on which the apostles could rejoice in their suffering (cf. passages above under *v. 41, Second Step*)? (10) what effect upon them had the punishment and prohibition of the Sanhedrin? (11) describe the internal condition of the Church at this time.

3. The Jewish Sanhedrin. (1) when and under what circumstances did it arise? (2) *what development, if any, did it undergo down to the time of Christ?* (3) *what were the meaning and origin of the name Sanhedrin?* (4) of how many members was it composed? (5) what different classes represented? (6) how were they appointed? (7) what were the duration, qualifications, and duties of office? (8) who presided, and what was the relative strength of the Sadducees and Pharisees in the body at this apostolic time? (9) which party led in the opposition to Christ, and why? (10) which, in the opposition to the apostles, and why? (11) *compare the spirit and measures of the two persecutions.* (12) what were the functions of the Sanhedrin? (13) how was their power at this time curtailed? (14) what were the range, scope and limits of their jurisdiction? (15) *where were their official sessions held, and what were the rules and methods of procedure?* (16) *consider the relation of the Sanhedrin to: (a) John the Baptist. (b) Jesus. (c) Peter. (d) Stephen. (e) Paul.* (17) why was the Sanhedrin the bitterest persecutor of Christianity? (18) *what became of the Sanhedrin after the apostolic era?*

4. Proceedings and Outcome of the Trial. (1) compare this trial carefully in detail with the preceding trial (Acts 4:1-22). (2) who were the leaders in each? (3) state the accusation against the apostles made at each. (4) were the composition and temper of the second council different from those of the first? (5) how was the Sanhedrin influenced by the miraculous release of the apostles? (6) just why did they fear and hate the advocates of the Gospel? (7) explain clearly the meaning of *v. 28c*. (8) state the points made by the apostles in their reply, comparing it with their previous defense? (9) justify them in their disobedience toward the Sanhedrin (cf. Rom. 13:1-7; 1 Pet. 2:13f). (10) what was the real desire of the Sanhedrists concerning the apostles,

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and how thwarted? (11) did Gamaliel exert only an individual influence, or was his attitude that of the whole Pharisaic party? (12) why did the Sadducean party accede to his advice? (13) what judgment was finally rendered against the apostles? (14) why were they scourged? (15) were the hatred and antagonism of the Sanhedrin henceforth dispelled, or only quiescent?

5. The Counsel of Gamaliel. (1) what was Gamaliel's ancestry? (2) what was his position as a teacher (cf. Acts 22:3) and Sanhedrist? (3) *what the peculiarities of his Judaism?* (4) what was his attitude toward Christianity? (5) weigh carefully and determine the relative proportion of these elements in Gamaliel's advice: (a) tolerant spirit, (b) historic wisdom, (c) personal and party opposition to the Sadducees (cf. Acts 23:6-9). (6) *does our record contain more than a synopsis of his speech?* (7) discuss the two historical incidents adduced by Gamaliel in support of his principle. (8) *explain the discrepancy in the first by:* (a) *postulating another Theudas in an earlier revolt than that recorded by Josephus (Jew. Ant. 20:5:1), (b) conjecturing a proleptical error in the transmission of our account.* (9) what was the criterion of the divine origin of movements, as presented by Gamaliel? (10) what qualifications would it be necessary to introduce in its application, in order to reach the truth? (11) *compare Nicodemus and Gamaliel.* (12) *are the traditions about Gamaliel trustworthy?*

6. The Temple at Jerusalem. (1) to the Jewish people what was the Temple, in its fullest significance? (2) *describe the origin, characteristics, and fall of the Temple built by Solomon (cf. 1 Kgs. 5:1-8:66; 2 Kgs. 24:11-25:22).* (3) *consider in the same way Zerubbabel's Temple (cf. Ezra 3:1-6:18).* (4) *describe the occasion and the restoration of this Temple by Herod the Great (cf. Jno. 2:20).* (5) make a diagram of the last Temple, showing all its features and arrangements. (6) where and what was the Gate Beautiful (Acts 3:2)? (7) show the position of Solomon's Porch, explaining its adaptations for being the centre of the evangelical work of the Christians? (8) what finally became of this Temple? (9) consider the wisdom of Providence in making no violent rupture between Judaism and Christianity during the first years of the Christian Church, and likewise of effecting this later by the demolition of the Temple.

FOURTH STEP: OBSERVATIONS.

1. Miracles were worked by the apostles as testimonials to their authority and as a summons of attention to their teaching.
2. The Temple was a general meeting-place and center of work for the disciples.
3. The populace regarded the Christians with awe and reverence.
4. Accessions to the Church were constant and very numerous.
5. The Sadducees were the jealous, active enemies of the Christian Church.
6. The apostles, in their newly-commissioned work, were protected and directed by God.
7. This meeting of the Sanhedrin was the largest, most formal, and most impassioned so far held against Christianity.
8. There was the greatest apprehension on their part lest the Gospel should conquer the populace, and cause the rejection of the nation's religious leaders.
9. They were forced to acknowledge that the city was in the power of the Christians.

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10. The meaning of Jesus' life, death and exaltation were plainly preached to the Sanhedrists.

11. Others than Jesus had claimed Messiahship, but they had failed from lack of divine support.

12. Gamaliel seems to give the Sadducees credit for sincerely striving to do God service in their antagonism to the supposed heresy.

13. The Sanhedric injunction against the Gospel was repudiated, and the Christians worked on zealously, fearlessly.

14. The apostles glorified the Gospel and suffered persecution joyfully, for Christ's sake.

FIFTH STEP: SUMMARY.

1. Gather and classify all the information which this Section contains concerning :

- (1) the miracle-working of the apostles.
- (2) the attitude of the apostles toward the Christians.
- (3) the numerical growth of the Church.
- (4) the protection and guidance of God over his Church.
- (5) the attitude of the Sadducees toward Christianity.
- (6) the activity of the Sanhedrin toward exterminating the Church.
- (7) the Gospel as preached by the apostles to the Sanhedrin.
- (8) the decisive measures taken against the Christians.
- (9) the spirit of the apostles under suffering and persecution.
- (10) the evangelical and the teaching work of the disciples.

2. Discuss themes 1-4 from the beginning of the history, naming all the important facts about each.

3. Make a statement of what you understand to be the principle adduced by Gamaliel, and the qualifications with which it may be rightly applied.

SIXTH STEP: TEACHINGS.

1. The life of the true Christian, and of the true Church, will be such as to inspire awe and reverence in all.

2. Times of suffering and trial are times of progress and triumph.

3. Established schools of doctrine are apt to suppress the enlargement of truth by their jealousy lest some new teaching should win favor with the people, and others supersede them as the leaders in religious thought.

4. Candor and tolerance are good, when rightly used, but they become evil when they are made to serve as an excuse for indecision and inaction in the face of imperative evidence and duty.

5. The Kingdom of God will in time prevail, and all which makes toward that consummation will be divinely supported and blessed.

6. The true attitude of the Christian is one of loyalty and faithfulness to the Church, and of cheerfulness to labor and suffer in its service.

STUDY IX.

SEC. 8. INTRODUCTION OF THE DIACONATE, AS AN ADAPTATION OF THE CHURCH ORGANIZATION TO THE NEW CONDITIONS OCCASIONED BY GROWTH.

Acts 6: 1-7.

33-34 A. D.

JERUSALEM.

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FIRST STEP: FACTS.

PARAGRAPH 1. *v.* 1a, peaceful prosperity of the Christian community. *v.* 1b, internal dissension between Hellenists and Hebrews, *v.* 1c, due to favoritism toward the latter in alms distribution. *v.* 2a, church meeting called by the apostles, *v.* 2b, who decline longer to administer the church charities. *v.* 3, they recommend the appointment of seven competent church members to perform these duties. *v.* 4, the apostles can then give their whole time to Gospel preaching. *v.* 5a, the Christians approve the proposition, *v.* 5b, and elect the seven men, *v.* 6, who are ordained to the diaconate by the apostles. *Vv.* 1-6, ESTABLISHMENT OF THE DIACONATE IN THE CHURCH.

PAR. 2. *v.* 7a, Christianity permeated the city, attaining great strength. *v.* 7b, large numerical increase of the Church, *v.* 7c, among them many Jewish priests. *V.* 7, GROWTH OF THE CHRISTIAN CHURCH.

THE TRANSCRIPT. The student will make a careful paraphrase of this Section (as called for in Preliminary Suggestions, Topic 4; see also Sec. 3, First Step, Remark; and Sec. 6, First Step, Transcript), somewhat after the following manner:

After the persecution by the Sadducees had ceased, the work of evangelization went on rapidly, and multitudes of converts were taken into the Church. But trouble arose between two elements in the Christian community—the Palestinian and the Hellenistic Jews, because in the daily distribution of the Church's charities the needy among the latter class were neglected. A complaint was entered against the neglect or partiality shown. In order to restore justice and harmony, the apostles called a full meeting of the Church. The facts were presented. The trouble had been largely due to the excessive duties of the apostles, who were unable properly to attend to all of them. They therefore asked to be relieved of this portion of their work, so that they might give themselves wholly to teaching and preaching the Gospel. They recommended that the Church appoint, from its own membership, seven holy and wise men, who should assume the function of overseeing and dispensing the charitable fund of the body of disciples. This proposal was cordially received. Seven men were at once chosen, Stephen the most prominent of

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them, and committed to the apostles for approval. The apostles ordained them to their work, with prayer and the laying on of hands. The internal discord having thus been allayed, the Gospel spread widely and continually grew in strength. Great accessions were all the time being made to the membership of the Church, and notable among these converts were many Jewish priests who had become convinced of Jesus' Messiahship.

SECOND STEP: EXPLANATIONS.

PARAGRAPH I. *v. 1* (a) "in these days"—at what time, and what were the circumstances of the Church? (b) "*multiplying*"—*what connection had this fact with the trouble that arose?* (c) "*murmuring*"—meaning, cf. Ex. 15:24; Deut. 1:27; Lk. 5:30; 15:2; Jno. 6:41, 43, 61; Phil. 2:14? (d) "*Grecian Jews*"—note the marg. rdg., cf. Jno. 7:35; Jas. 1:1; 1 Pet. 1:1. (e) "*Hebrews*"—why so called? (f) *what was the numerical ratio of the two classes in the Church at this time?* (g) "*widows*"—cf. 1 Tim. 5:3-16. (h) "*neglected*"—how and with what results? (i) "*daily ministration*"—to what is the reference? *v. 2*, (a) consider the unity, the activity, and the duties of the Twelve. (b) "*multitude*"—the whole body of Christian believers? (c) "*forsake*"—in what sense and to what degree? (d) "*serve tables*"—give meaning. (e) in the division of labor, which part fell to the apostles, and why? *v. 3*, (a) *consider three qualifications for the office of deacon: of good repute, full of the Spirit, full of wisdom.* (b) "*this business*"—what? *v. 4*, (a) "*but*"—observe the adversative force. (b) "*continually*"—cf. Acts 1:14; 2:42, 46; Rom. 12:12. (c) consider the two elements of their work—worship and preaching. (d) meaning of "*the word*"? *v. 5*, (a) "*pleased . . . chose*"—in the appointment of the seven, what part was performed by the Church and what by the apostles, respectively? (b) "*Stephen*"—call to mind what you know about his career. (c) meaning of "*full of faith*"? (d) *meaning of "full of the Holy Spirit"?* (e) "*proselyte*"—what was this? (f) *why particularly mentioned of Nicolas?* (g) *why was his locality noted?* *v. 6*, "*set before*"—meaning?

PAR. 2. *v. 7*, (a) small paragraph generally descriptive of the condition of the Church, as very often in the earlier portion of Acts, cf. Sec. 6, Explanations on 4:32. (b) "*word of God increased*"—what is meant, cf. Acts 12:24; 19:20; Matt. 13:31f; et al? (c) "*multiplied exceedingly*"—cf. Acts 5:28, for what reasons? (d) had the Church as yet extended beyond Jerusalem, cf. Acts 1:8? (e) "*great company*"—*how many, supposably?* (f) "*priests*"—why is this fact of particular interest? (g) full meaning of "*obedient to the faith*"—cf. Rom. 1:5; Acts 13:8; 14:22; 16:5; 24:24; et al? (h) *consider the position and career of the priests in the history of Israel, from the Exodus down to apostolic times.* (i) is it probable that the better portion of the priestly class felt now, in the light of the Christian Church, the narrowness, weakness and decay of the old hierarchy, cf. Lk. 1:5, 8ff, 68-79? (j) how did their intimate acquaintance with the Old Testament Scriptures particularly qualify the priests for accepting Christianity?

THIRD STEP: TOPICS.

1. **Grecian Jews versus Hebrews.** (1) what is meant by "*the Jews of the Dispersion*"? (2) *tell briefly about the three forced dispersions of the Jews (cf. Sec. 4, Topic 3), and also about the voluntary dispersions.* (3) to what (Study IX.)

extent did these Jews in foreign countries preserve their Jewish religion and forms of worship? (4) how far did they participate in, and how much were they affected by, the political, social, moral, and religious life of the pagan peoples among whom they dwelt? (5) when these Jews of the Dispersion returned to dwell in Palestine, and especially in Jerusalem, how were they regarded by the Palestinian Jews (Hebrews)? (6) *what reasons had these latter for despising Jews who would mingle with the Greeks and Romans (consider, for example, the Maccabean struggle against the Greeks, and the then bitter oppression of themselves by the Romans)?* (7) had the Grecian Jews synagogues of their own in Jerusalem; if so, why, and how many? (8) were converts to Christianity drawn from all classes of Jews, in what proportion, and why was it able to do so? (9) what would be the natural result of bringing together these hostile Jewish factions into one Christian community?

2. The Dissension in the Church. (1) *why was the Church at rest from persecution: (a) because the popular favor protected the Christians from the hatred of the Sanhedrin; (b) because the attention of the Sanhedrin was temporarily distracted by other things, perhaps the violent deeds of Pilate?* (2) how did the truth receive verification that persecution compels unity, while peace permits discord? (3) what was the occasion of the dissension which now arose in the Church? (4) was the ground for complaint favoritism or negligence, and on the part of whom? (5) what part of the trouble was due to the ill-feeling which the Hebrews entertained toward the Grecian Jews? (6) what was the daily distribution of charity referred to? (7) *how many in the Christian community were recipients of this charity, and what were the causes of their need?* (8) consider the readiness of the apostles to right the wrong, and the wisdom of their method of doing so. (9) describe briefly the steps taken for restoring harmony. (10) how successful was the new arrangement?

3. Entering of the Wedge between Judaism and Christianity. (1) had the Gospel as yet been preached to the Gentiles, or did the Church at this time contain only Jews? (2) was it, nevertheless, the Gentile associations of the Grecian Jews that the Hebrews objected to? (3) how does this foreshadow the attitude which the Hebrews would take toward the Gentiles when the question of admitting the latter should arise? (4) what, concerning that coming problem, was foreshadowed by the apostles in their provision that all members of the Christian community should have equal attention? (5) may this, then, be regarded as the first step taken in the church toward a universal Gospel? (6) who was the man that now came forward to advocate the broader, spiritual view of Christianity? (7) why was it from the Grecian Jewish synagogues that this doctrine was now preached? (8) state how there appears in this dissension: (a) the line along which division and bitter strife were to form in the early Church; (b) the comprehensive, spiritual character of the Gospel which was to become all-embracing.

4. The Jewish Synagogue. (1) *what was the origin and meaning of the term "synagogue"?* (2) *when in the Jewish history did this institution first appear, and for what reason?* (3) *tell something of the number and location of synagogues in the apostolic time.* (4) *did the Jews of the Dispersion also have them?* (5) describe the organization of the synagogue: (a) the ruler, or president; (b) the elders; (c) the legatees; (d) the sexton (chaz-

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zan); the three almoners, or deacons (gabbaim). (6) describe the synagogue service: (a) the reading of the law and the prophets; (b) the liturgical prayers; (c) the discourse. (7) *recall as fully and distinctly as possible, Jesus' relations to, and activities in, the synagogues.* (8) *how were the synagogues the centers of the Jewish school system?* (9) what were the judicial functions of the synagogue, and how administered? (10) were they particularly charged with the suppression of heretical members, cf. Matt. 10:17; 23:34; Jno. 9:22; 12:42; Acts 22:19; 26:11. (11) *what was the influence of the synagogue upon the national religious life?* (12) *in what ways did it supersede the influence of the temple?* (13) *what has been the history of the Jewish synagogue since the apostolic age?*

5. The Organization of the Christian Church in its Relation to that of the Jewish Synagogue. (1) had there been as yet the event, or even the anticipation, of a break between the old religion and the new, or was Christianity at this time only a Jewish sect? (2) the meeting-places of the first Christians were called synagogues, cf. Jas. 2:2 (RV). (3) what practice in the Jewish synagogue gives rise to Paul's injunction (1 Cor. 6:1) that a church tribunal of justice should be resorted to for a trial of cases between members? (4) was it not natural and appropriate that the Christian Church, which assumed an organized form only as this became necessary to its life and work, should have adopted the synagogue pattern, adapting it to its uses, much as the American colonists transplanted here the English institutions? (5) was the new office of deacon suggested by some similar office in the synagogue? (6) describe the particulars in which the Church organization seems to correspond to that of the synagogue (read especially Neander, Schaff, and Expositor's Bible). (7) consider whether the first thought for the Christian community was entire equality among all, with the Christ-given apostles as leaders; which plan received modification and development as the numbers and activities of the Church increased.

6. The New Office of Deacon. (1) *what were the origin and significance of the term "deacon"?* (2) what circumstances called forth this new step in the development of the Church organization? (3) how had the charities of the Church been administered, up to this time? (4) what change had taken place that made this no longer practicable? (5) whence arose the idea of this new office, and with what wisdom of conception? (6) describe the manner of introducing and establishing this new office. (7) what duties were assigned to it? (8) *were these exclusive of other functions, such as that of teaching?* (9) what qualifications were necessary on the part of the incumbents of the diaconate? (10) how were they inducted into office? (11) *what is the significance of the laying on of hands, cf. Gen. 48:14; Num. 27:18-23; Acts 8:19; 13:3; 19:6; 2 Tim. 1:6; it was used in the synagogues; also by Christ, cf. Mk. 10:16?* (12) was this in reality the diaconate, which of course was subject to subsequent modification (so understood by Lightfoot, Schaff, Fisher, Meyer, Hackett, Howson and Spence)? (13) *what development did it afterward undergo?* (14) *what variations of the diaconate appear in the Christian denominations of to-day?* (15) *what is known about deaconesses in the primitive church, cf. Rom. 16:1 marg., et al., and what particular occasion for them existed then?*

7. The Seven Men Appointed. (1) why were seven chosen: (a) in imitation of the "seven good men of the city" who managed the public business (Study IX.)

in every Jewish town ; (b) because seven was a sacred number ; (c) because it was a convenient, practical number of men for such a purpose? (2) what was the method of election pursued in their appointment, as concerns the parts taken respectively by the Church and by the apostles? (3) in what respects were these men qualified for this office? (4) what was the nationality of these seven : (a) all of them Hellenists (Grecian Jews) ; (b) three Hellenists, three Palestinian Jews (Hebrews), and one Gentile who had become a Jew by adoption (a proselyte of righteousness)? (5) if the latter, what manifest wisdom toward producing harmony between the hostile factions? (6) concerning five of these seven men nothing more is recorded, why? (7) who are the two that appear in the further history, and what about them, cf. Acts 8 : 4-40 ; 21 : 8f ; also, Acts 6 : 8-7 : 60?

FOURTH STEP: OBSERVATIONS.

1. The Grecian Jews were Jews of the Dispersion who had grown up in Greek communities, but were now resident in Jerusalem. The Gospel had not yet been preached to Gentiles as such.

2. The Jews who had never left Palestine considered that only they were the pure Jewish stock, the faithful and consistent Jews before Jehovah, from which elevation they looked down upon the Jews of the Dispersion.

3. This first recorded Church quarrel was easily settled, and yet it was serious and significant as indicating the line along which was to come the most vital, bitter and prolonged strife within the Church.

4. This account of the establishment of the diaconate seems to have been given by the historian primarily as an introduction to the history of Stephen.

5. The daily ministrations to the needy in the Christian community was an important branch of the early Church life.

6. The neglect grew out of the fact that the apostles had more duties than they could well perform, and the discharge of this particular one fell into incompetent or prejudiced hands.

7. The pre-eminent work of the apostles was teaching and preaching the Gospel.

8. The new office of deacon was established by popular vote of the entire assembled Church, upon the recommendation and approval of the apostles, as was also the election of its first incumbents.

9. The seven men chosen seem to have been partly Hebrews and partly Hellenists, with perhaps one Gentile proselyte, a representative set of officers.

10. This provision of a diaconate admirably accomplished the restoration of harmony and justice in the community.

11. A large number of Jewish priests became converted to a belief in Jesus' Messiahship, and joined themselves to the Christians.

12. During this period of peace the Church grew strong numerically and spiritually, in providential preparation for the murderous persecution which was soon to sweep Stephen away and scatter the Christians from Jerusalem.

FIFTH STEP: SUMMARY.

1. State the difference between the Hellenists and the Palestinian Jews, and how it was that this dissension within the Church foreshadowed the great internal strife that was pending.

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2. Describe the establishment of the diaconate—the occasion, the method, the official duties, the first incumbents.

3. Make a written statement, covering all of the material of Acts up to this point, showing the character and the steps in the development of the Church organization.

SIXTH STEP: TEACHINGS.

1. The era of progress in Church life and thought is not generally an era of peace ; persecution compels unity and activity.

2. The care of the Christian poor is the duty of the Church.

3. The overseers and dispensers of the Church's charities need to be the wisest and holiest of Christians.

4. The Christian Church is under obligations to adapt its organization to the needs of the hour ; this should be freely changed with the change of circumstances.

5. It is well to consider the division of labor between the minister and the lay workers ; the first duty of the former is to preach and teach the Gospel, while the minor affairs of the Church should be given to the latter.

Biblical Work and Workers.

An interesting excursion of Sunday school teachers in and about London, was taken last month, with Rome as the objective. The party consisted of eighty ladies and gentlemen, under the management of Messrs. Cook and Son, and at an individual cost of about seventy dollars, besides incidental expenses. The announcement of the excursion awakened enthusiasm. There is much that is of universal interest in Rome, and not a little knowledge and inspiration can be obtained that will be of large and constant value in Sunday school work.

In the year 1890, the number of new books treating of theology and biblical criticism was, in this country 467, in England 555. But during 1891 the proportion was changed, as 528 such books were published in America, while in England there were but 520. The variation was not great, and yet enough to indicate clearly that the United States is taking a lively and a leading interest in the solution of the Biblical problems now so prominently before the public. Doubtless this results in large measure from the activities of Dr. Briggs and other aggressive scholars. It may be casually remarked that peace is good, but there is one thing still better—the acquisition of new truth.

The Morse Lectures of Union Theological Seminary, New York City, will this year be given by Rev. A. M. Fairbairn, D. D., Principal of Mansfield College, Oxford. The subject of the course is *The Place of Christ in Modern Theology*. Following are the successive titles: (1) The Return to the Christ of History; (2) The Law of Development in Theology; (3) The Place of Christ in Universal History; (4) The New Testament Interpretation of Christ; (5) Christ the Interpretation of God; (6) The Father and the Incarnation; (7) Christ and the Church; (8) Christ and the Scriptures. Dr. Fairbairn has chosen a theme of vital and central interest, both in theology and biblical criticism. We may hope that there will be no delay in the issue of these lectures in book form, since they promise to be a contribution of first importance to a subject about which every one is thinking.

A Society of Historical Theology was recently founded in England, composed of men from different religious bodies who are interested in this department of biblical study. It was believed that the principles of historical inquiry were by this time sufficiently understood to serve as a bond of union between those who differed even widely on points of dogmatic theology and ecclesiastical polity. The President of the Society this year is Prof. T. K. Cheyne. An edition of the Hexateuch will be published by the Society, based upon the Revision, with the object of representing the various documentary sources of the material, but by a different method from that adopted by Kautzsch and Socin in their "Book of Genesis." The work is designed for the benefit of students of the literary criticism of the Old Testament, and not to promote any particular views as to the historical character or religious value of the narrative.

The season of the year is at hand when changes are being arranged and announced in the personnel of our theological faculties. At Princeton, the new chair of Biblical Theology is to be occupied by Rev. Gerhardus Vos, D. D., now professor in the Dutch Reformed Theological Seminary of Grand Rapids, Mich.; Rev. Geo. T. Purves, D. D., at present pastor of the First Presbyterian church of New York City, was elected to the chair of New Testament Literature and Exegesis, as successor of Rev. C. W. Hodge, D. D.; the chair recently left vacant by Dr. C. A. Aiken is not yet filled. At Hartford, Prof. E. C. Bissell, D. D., is to leave the Department of Old Testament Literature and Interpretation there, for a similar position in the McCormick Theological Seminary of Chicago.

The death of Lewis French Stearns, D. D., Professor of Systematic Theology in Bangor Theological Seminary, occurred Feb. 9. Dr. Stearns was among the first biblical scholars and teachers of America. He was a thorough student, an independent thinker, broad and progressive at the same time that he was careful and conservative in spirit. He was always stimulating and attractive. Personally he was modest, gentle, transparent, spiritual, a man whom every one admired and loved. In 1890 he delivered the course of "Ely Lectures" before Union Theological Seminary, New York, upon the subject of *The Evidence of Christian Experience*, which have since been published in book form. The theme is a new one, the treatment marked by ability, scholarship and deep spiritual insight. Last year he read a paper before the International Congregational Council upon "The Present Direction of Theological Thought in American Congregationalism," which made a lasting impress by reason of its breadth of view, judicial calmness and lucidity. His last work, which he completed just before his death, was a biography of Dr. Henry B. Smith, prepared for the series entitled "American Religious Leaders." Of this great American teacher, Dr. Stearns was a devoted pupil, and his history of Dr. Smith's life will be a book of unusual interest and value. When Dr. Shedd withdrew from the chair of Systematic Theology in Union Seminary, Dr. Stearns was called to fill the vacancy, the Seminary believing that he was pre-eminently equipped in philosophy, history of doctrine, and exegesis, for teaching systematic theology as it should be taught in these days of advanced and advancing scholarship. The chair was then declined, owing to the strictures which the Presbyterian Confession would lay upon him there. He had also been sought by the trustees of Hartford Seminary. Dr. Stearns was still a young man, being but forty-five years of age, and one who could not well be spared. He was an accepted interpreter and mediator, a peacemaker between controverted doctrines and differing schools of theology. He sympathized fully with the Christian higher criticism, and in the Andover case conceded the liberty of dissent and retention of their places to the professors. Yet he was an old-school theologian concerning future punishment, and held that the eternal destiny of the heathen is settled by the decisions of this life. He believed the great need of the time to be a realization of the value of the Bible as a means of grace.

A happy movement is on foot at Mansfield College, Oxford. A Summer School of Theology for Ministers has been arranged there, with dates July 18th to 30th. Various courses of lectures will be delivered, designed to meet the wants of men who feel that the ordinary work of the ministry has not allowed them to keep abreast of the later inquiries and discussions in the fields of bib-

lical, apologetic and dogmatic theology. A provisional lecture list is given as follows: (1) *Old Testament Theology*. Rev. Canon Driver, D. D., Professor of Hebrew in the University of Oxford, four lectures on The Prophets and their Writings. Rev. Francis Brown, D. D., Professor of Hebrew in Union Seminary, New York, three lectures on The Historical Writings of the Old Testament. (2) *New Testament Theology*. Mr. Jno. Massie, M. A., Professor of New Testament Exegesis in Mansfield College, three lectures on Introduction to the New Testament. Rev. Marcus Dods, D. D. Professor of New Testament Exegesis in New College, Edinburgh, six lectures on The Theology of Jesus. Rev. W. Sanday, D. D., Professor of Exegesis in the University of Oxford, six lectures on The Theology of St. Paul. Rev. T. C. Edwards, D. D., Principal of the Theological College, Bala, three lectures on the Epistle to the Hebrews. (3) *Apologetic Theology*. Rev. A. B. Bruce, D. D., Professor of New Testament Exegesis in the Free Church College, Glasgow, six lectures on The Christian Origins. Rev. A. Cave, D. D., Principal of Hackney College, London, three lectures on The Philosophy of Common Sense and the Reality of the Spiritual World—the Basis of every Theology. (4) *Dogmatic Theology*. Rev. A. M. Fairbairn, D. D., Principal of Mansfield College, six lectures on The Place of Christ in Modern Theology. The special preacher announced for the session is Rev. R. F. Horton, M. A. Those who have the matter in charge state that they hope the entire cost of the session for each attendant will not exceed twenty-five dollars. All who have worked along biblical lines will recognize the names of these scholars from whom lecture courses are promised. It is an uncommon opportunity which is welcomed by all England. In America we have for years had such a Summer School of the Bible, which has been enthusiastically supported and has become widely influential—the Schools of Sacred Literature of the New York Chautauqua, held during July and August. It is by such means that the popular hunger for a larger and more scientific knowledge of the Bible, including Bible truth, can best be satisfied. This is the need, as it is also the Christian work, of the hour.

Contributed Notes.

Repetitions in Jesus' Teaching. One of the evident phenomena in the Gospels is the appearance of the same or similar language in the teaching of Jesus on different occasions. Even whole parables are reproduced and some pregnant sayings appear thrice and more. This peculiarity has caused a good deal of perplexity to students. Critical scholars have sought to use it in forming theories of the origin and constitution of the Gospel narratives. They think that such phenomena point to different traditions, the amalgamation of several collections of sayings into one or the other of the present Gospels. This may be true. But for not a few of these doublets a simpler and quite satisfactory explanation is at hand. Why not allow that Jesus repeated himself? Why may he not be permitted to emphasize a great truth in the same words, or work it over again in the forms of an already employed parabolic story? The student should remember that our Lord was ever moving, meeting new men, making new disciples. At times the narrative permits us to discover special seasons of interest when multitudes joined themselves to him. What more natural thing than the repetition of old teaching in the old words to *new* disciples? G.

A History of Biblical Prayer. The problems connected with the subject of Prayer are as fascinating as they seem to be insoluble. They call forth an unceasing stream of books, some of which are good, others far from it. Perhaps the most satisfactory recent discussion is that of the Rev. Dr. D. W. Faunce, published by the American Tract Society. One fault cleaves to all of these works. They try to cover too much ground. We need special treatises on the multitudinous special topics that center in this wonderful subject. And one of the first points on which some student should specialize is that mentioned at the head of this paragraph. It is totally new, an unworked mine of untold value. Nothing could be more fascinating, nothing more valuable for the enlightenment of the general theme, than a thoroughgoing treatment of the Historical Development of Prayer in the Bible. One cannot do more than suggest the numerous points, critical, historical, biographical, literary, devotional, theological, that would fall into this discussion. The writer of such a treatise must be a Biblical scholar of thoroughly modern training. He must first arrange his scheme of the Biblical books, order the material chronologically as much as possible, sift the original documents, and give us, so far as the best light of scholarship can, a clear view of the beginnings of biblical prayer, its first motives, objects, language, spirit, etc.; then follow along the centuries down to the end. The great models of special prayers, like those of Moses, David, Solomon, Daniel, Paul, and the unique master of them all, the Lord's Prayer, would receive special treatment. The vow, the curse, the sacrifice in its significance as prayer, are only a few separate topics which may be mentioned. The field is most attractive and rich. It is, as a whole, unoccupied. Who will enter it and furnish us with that desideratum, a discussion of the History of Prayer in the Bible? G.

The Ideal in Hebrew Legislation. The difficulty of understanding how some of the regulations of the Mosaic Legislation could ever have been literally obeyed has led some scholars to the conclusion that they were never intended to be carried out in practice. They were the expression of an ideal of worship, of social or individual life, of relation to Jehovah. Perhaps the most striking example which these scholars bring forward is that of the Tabernacle. The law of the Tabernacle, they hold, in its various features, shows plainly its practical unreality, and only matter-of-fact people in after ages, who were uncritical and superficial, took the picture for a living thing. It is the priestly Ideal of what a Temple and its worship should be. It existed, to be sure, but only in their devout imaginations or in the hearts of pious worshippers. This is going pretty far, and most of us are inclined to deny this bold theory which solves the problem by destroying it. A remarkable parallel, however, to this "ideal realizing" or "real idealizing" of religious institutions is found in other priestly religious systems. This is notably the case in the Veda, where one of the severest problems relates to the matter of human sacrifices. Definite prescriptions are made there as to the offering of human beings; they are of first importance in the five kinds of animals offered. But scholars are quite generally agreed that these regulations may never have been carried into effect, may have been merely ideals. There are no clear traces of any actual human sacrifices in the Veda. These facts make the likelihood of an ideal element in the Old Testament legislation clearer, whether the extent to which it is admitted by modern scholars is granted or not. The thought casts a geniality over the somewhat dry record of legal details and lends it human interest.

G.

The Septuagint. A glance at all the known facts—they are meagre enough—relating to the origin of this remarkable translation of the Old Testament gives the key to its character and use. It is thought of as a whole, when in fact it was a piece-meal production, made without conscious collaboration on the part of its various translators, in different places and at different times. Alexandria, instead of being the place of the origin of its separate books, is merely the spot where these books were collected, and the legend of its unity fabricated to give it currency and sanctity. It is interesting from this point of view to consider the possibilities in literary and historical criticism which may be able to recreate for us these various authors in their relations of time, place, mental and physical surroundings. This in general can certainly be done, and there is room for much more fine work to which the Germans are setting themselves with patience and ingenuity. The result of this curious phenomenon of translation lies on the surface. The work is very uneven, and the value of one part is no criterion for the worth of any other. At present there is complete ignorance as to the date of particular portions, and perhaps there will always be great uncertainty. Another most striking fact about the Septuagint is that none of it was produced with the conscious purpose of supplying an accurate translation. That is, so far as we can understand, such does not seem to have been the fact. The real aim, the conscious design, was very different, viz. : to recommend Judaism to Greek thinkers,—especially Alexandrian speculative and religious philosophers. There was no hesitancy in altering the text, in paraphrasing a difficult or unpleasant passage. The Septuagint as we have it is a "tendency" document, a "party" writing, in the first place, and only in the second place a translation. It is unique in this

respect among translations and full of the deepest interest apart from the fact that it contains the oldest translation of the ancient Scriptures. But these peculiarities, so interesting in one light, make the task of Biblical Criticism in its use of the Septuagint a very severe one. The nicest tact, the strictest caution, are necessary. That it is of the greatest value in this sphere, the book of Dr. Driver on the Hebrew Text of the Books of Samuel proves beyond doubt, where he employs its contributions in the solution of some puzzling passages, with brilliant effect. c.

Biblical Notes.

The Sabbath. In answer to a great many inquirers, the *Sunday School Times* speaks in these words of this term: In the light of Bible teaching and of Christian history, "Sabbath" is the name of an institution, and not the name of a day of the week. "Sunday" or "Sonday" is a name popularly given to the first day of the week, as commemorative of the resurrection from the dead of the Son of Man as the Sun of Righteousness. Inasmuch as the original institution of the Sabbath, as a holy rest day, looked to the guarding of the sacredness of one day in seven for holy rest, and not to the making holy of a particular week-day, the spirit of its injunction would seem to be observed when six days of work are followed by one day of holy rest. Thus many a Christian clergyman, who works in the line of his sacred calling on the first day of the week, observes his Sabbath on the second day of the week. There does not seem to have been any formal apostolic transfer of Sabbath observance from the seventh day of the week to the first, although many would infer from the reference to the first day of the week in 1 Cor. 16 : 2, that the transfer was already practically made in apostolic days. Yet in no view of the case can the term "Sabbath" be counted as synonymous with the first day of the week; and those who would count the term "Sabbath" as identical with a day of the week have the argument in their favor for the observance of the seventh day.

Christ Himself the Great Miracle. Nothing is more characteristic of the present Christian thought than the fondness and firmness with which the argument from miracles for Christ's divinity is concentrated upon Christ himself as the great miracle. In a recent sermon Dr. J. H. McIlvaine calls attention to this fact. In the presence of Jesus Christ, he says, we need no other miracle, since the incarnation is the greatest miracle of history, and the God-man is the living witness to the divine origin of the religion which he came to bring into the world. If all the miracles related in the Gospels were blotted out, and only the story of Christ remained—of his life so simple, so humble, and yet so great; of his teachings, in which there was a wisdom beyond that of all the ancient sages and philosophers—ended by a death such as the earth never witnessed—that were enough. It is at the foot of the cross that we feel all the reality and the power of that great sacrifice.

Relative Helpfulness of the Old and New Testaments. Comparing the two great organic divisions of the Bible as regards their practical value, the following points of usefulness in each are presented by *Zion's Herald*. (1) The Old Testament, directly related to Christianity in describing its historical development, is valuable in practical Christian work by reason of the fact that: (a) it presents the most perfect system of ethics and the most perfect code of morals ever drawn up; (b) it affords instances of high moral development and grandeur and simplicity of religious life; (c) its prophetic and poetical books furnish texts and passages of the most exalted, inspiring and helpful charac-

ter ; (d) the human element, its life-histories, are intensely realistic, genuine, instructive in the lessons which they convey and in the motives which they arouse ; (e) it affords illustrations of great value, such as the significance of the history of the children of Israel as outlining the development of the individual life. (a) The New Testament, however, is the chief source of practical help and inspiration, the book for all time, because : (a) it is distinctively the record of Christ's life and the revelation of him who is the centre and source of Christianity itself ; (b) it contains the teachings of Christ, which are the only sure guide and inspiration of the Christian life ; (c) it alone sets forth the true meaning of life : (d) it contains the most inspired conceptions of life, the wisest counsels, the loftiest and purest ideals, the best life-models which can be presented to mankind.

Generic Fulfilment of Prophecy. By this is meant, says a recent writer, that a given prophecy may have several similar fulfillments. For instance, Isa. 35 : 10, "the ransomed of the Lord shall return, and come with singing unto Zion," found four fulfillments : (1) the return of the Jews from the Babylonian captivity ; (2) figuratively, the gathering of the believing Gentiles into the Christian Church ; (3) the still future return of dispersed Israel to their own land ; (4) the final gathering of all the redeemed into heaven. Thus a text of Scripture has one definite meaning ; but this one meaning, in the case of prophecy, may apply to several future events widely separated. There is no perspective in the prophetic vision. He records the vision as he sees it ; and the course of events shows some objects to be more remote than others. In a certain sense the truth is germinant. It unfolds in ever-widening circles. This is a Scriptural, not an artificial, method of interpretation. Compare Isa. 7 : 10-16 with Matt. 1 : 23 ; Jer. 31 : 15 with Matt. 2 : 17. It also indicates that a prophecy which has been certainly fulfilled may yet have a fuller and higher accomplishment, as Joel 2 : 28-31.

The Real Jesus from the Jewish Standpoint. A work thus entitled has just appeared from one of the best English publishing houses, its author, Mr. Jno. Vickers, an able Jew. It may be presumed to represent the present Jewish view of Jesus Christ. He claims that the testimony upon which the Christian view of Jesus is based rests upon the Gospel narrative alone, which must be critically judged in the light of contemporaneous Jewish history, and much modified. The dominant ideas of Christianity were derived mainly from two forged revelations of the Maccabean times, the Book of Daniel and the Book of Enoch, which were accepted as genuine by Jesus and his associates. Jesus himself was tutored to fulfill the role of Messiah and Martyr, being the victim of a Nazarene conspiracy which arranged all the details of the Transfiguration and of the "Crucifixion drama." The trial before Caiaphas was a fictitious tribunal and judicature, in which the chief priests and rulers had no part. That the Jews of that period had any animosity against Jesus is pronounced as altogether contrary to the probabilities of the case. Had this been true, secret assassination would have been the manner of Jesus' death. That "the Jews killed Jesus" is branded as a senseless charge. It is interesting indeed to know what is the Jewish idea of the history and person of Jesus. Its greatest fault is, that it is unhistorical, a defect generally understood to be fatal.

The Unpardonable Sin. A symposium on this subject is appearing in the *Expository Times*. There seems to be a general harmony of view among the contributors as to what constitutes this sin. It is a sin against knowledge,

which involves much deeper guilt than that which results from blindness or ignorance. But it is still more than a deliberate and persistent sinning against the light, for many do so with uneasiness, shame and self-reproach, longing for and ultimately finding deliverance from the thrall of passion. Men who have sinned against the light with deadness of soul, without remorse, have yet been converted. Hatred of goodness is a still greater depth, and yet even here we do not touch the abyss of guilt over which lies the dreadful shadow of the eternal sin. We reach this only when we come to the open scoff, the spoken blasphemy, the proselyting aneer, which are intended to turn others from the way of life. To reject right and purity and love for one's self, and then to commit one's self to the work of bringing others into such a condition, this marks an adhesion of the heart to evil as its settled, shameless choice, which no appeals of love can ever disturb. It is not that God's mercy is insufficient to forgive such sin, but that the sinning soul willfully and forever persistently spurns it.

"*Koinonia*" as Used in the New Testament. The word occurs twenty times in the New Testament. Thirteen times it is translated "fellowship," three times "communion," twice "contribution," and once by a verb "to communicate." What about the rule of the Revisers "to translate, as far as possible, the same Greek word by the same English word"? But the term has a history, which reflects the life of those who used it. First of all it meant in a general sense sharing, participation, e. g. Phil. 3:10. Next it was limited to the special designation of that sharing of goods which became so marked a feature of earliest Christianity e. g. Phil. 6; 2 Cor. 9:13; Rom. 15:26; Hebrew 13:26. So in Acts 2:42, it is not fellowship, but the community of goods, that is referred to. Perhaps a third shade of meaning is given the word *koinonia* in Gal. 2:9, where it seems to depart from the former two significations in order to stand for the privileges of the Christian, that which was especially characteristic of those who became the followers of Christ. In this passage we have the record of how the right of Paul and Barnabas to these privileges had been called in question, and how, after their satisfactory self-defense, the "pillars" of the Jerusalem Church approved and confirmed their relations to the Christian community, the pledges of fellowship being renewed.

Synopsis of Important Articles.

The Ark and the Animals.* In a certain scientific circle it has of late been asserted that the story of the ark is positively proved to be a legend by the fact that it would be an absolute impossibility to place two of every known species of land animals in the space of the ark. Now this is simply an arithmetical problem. The biblical statement is that the ark was three hundred cubits long, fifty cubits wide, and thirty cubits high. The length of the cubit has been settled as between nineteen and twenty inches; but if we take it at only eighteen inches, then the surface of one deck of the ark would be thirty-three thousand, seven hundred and fifty square feet. As to the number of species of animals, naturalists differ very largely in their classification, but taking the extremest estimate by a high authority, Wallace (see his "Distribution of Animals") there are two thousand, four hundred and fifteen. In the ark there are said to have been seven each of the ten species of clean animals, and of all other species two each, making four thousand, nine hundred of the land mammalia. It is stated by Prof. Ward, of Rochester, that the average size of each animal would be about that of the common house cat. Allowing, then, five square feet for each animal, there would be room for all the four thousand, nine hundred, and there would still be left nine thousand, two hundred and fifty feet of unoccupied space, on a single deck of the ark. This would be abundant room for two representatives each of all the species of birds, reptiles, lizards and insects. But it is reasonable to suppose, from the biblical description, that the ark had three decks, each of this size named above, or thereabouts, so that there was ample room for all the animals, for food for a year, and for Noah's family. So that at least this argument against the historicity of the ark is proved groundless.

This is mathematical demonstration, and conclusive so far as it goes. But it is only a small fraction of the problem which the deluge of Genesis presents.

Assyrian Aids to Hebrew Chronology.† The dates in Hebrew history that have been fixed beyond controversy by the cuneiform inscriptions of Assyria are few, group themselves together quite closely, and fall within a comparatively late period. They are but seven in number, and cover only the time from 854 B. C. to 701 B. C. No Assyrian inscription has yet been found that makes it possible to determine the exact time of a single event in Hebrew history earlier than the reign of Ahab. Nor can the chronology of the short period indicated be settled definitely even with the assistance of the cuneiform records. Nevertheless, the dates that have been ascertained are of the utmost importance as furnishing starting-points for approximately correct computations. The seven are as follows: (1) 854, Shalmaneser II. defeats Ahab of Israel. (2) 842, Shalmaneser II. receives tribute from Jehu, son of Omri. (3) 738, Tiglath Pileser III. receives tribute from Menahem of Samaria. (4) 734,

* By Prof. Howard Osgood, D. D., in *S. S. Times*, Feb. 6, 1892.

† By Prof. Nathanael Schmidt, in *Hamilton Theological Seminary Journal*, Feb. 1892.

Tiglath Pileser III. invades Israel, takes two districts north of Samaria, causes Pekah to be killed, and establishes Hoseah on the throne, exacting from him a heavy tribute. (5) 722, Sargon captures Samaria and carries away a large portion of the population. (6) 734, Ahaz of Judah pays tribute to Tiglath Pileser III. (7) 701, Sennacherib invades Judah, takes a large number of captives, plunders the land, and receives a heavy tribute from Hezekiah. We may be certain of these dates, because the historic inscriptions on which they are based are originals; they are contemporaneous records; they are not put into a large chronological framework; they only propose to record events, without pragmatism; the events referred to are definitely dated either by the year of the king in whose reign they happened, or by the name of the *limmu*, or archont of the year; the length of each reign can be determined by the limmi-lists, which are for this period under consideration complete; they can be verified by the Babylonian records, the synchronistic tablets, and the Canon of Ptolemy. There are also certain dates that are measurably certain: (1) 803, Ramman Nirari III. receives tribute from Israel, when in all probability Jehoahaz was king. (2) 740, Azariah of Judah takes part in the Syrian coalition against Tiglath Pileser III. (3) 711, Azuri of Ashdod incites his neighbors to rebellion, Judah joins the league, and Sargon smites the king of Judah. (4) 675, Manasseh of Judah pays tribute to Esarhaddon. (5) 667, Manasseh of Judah pays tribute to Ashurbanipal. (6) 1400, One of the correspondents of the Assyrian king receives dispatches from his governors in Palestine informing him of the movements of Hebrews in the southern districts of the land. With the data at our command it is not impossible to compute with reasonable accuracy the date of this correspondent. But this is the least sure of all the dates.

All that can be ascertained concerning the Old Testament history through Assyriological study and investigation is of particular interest now. This information concerning comparative dates will be found useful.

The Story of Cain and Abel.* The prophetic narrator, or the compiler, has selected the narrative; he has not attempted to give a complete story, but in extracting and condensing from the tradition has qualified, abbreviated, or omitted, that which did not seem suitable to, or was in actual disagreement with, the revealed religion of Israel. Thus, we are not told the reason why divine preference was accorded to the sacrifice of Abel, nor how that preference was made known. The ancient view that an offering of animals was preferred above an offering of fruits of the earth, or that Abel had more correctly performed the ritual of the offering, are mere guess-work. In the true spirit of Israelite prophecy, he may have wished to emphasize the teaching that it was the spirit of the offerer, and not the mode of the offering, which from the first determined the acceptability of every sacrifice in the sight of God. Nor is the mode recorded by which the divine preference for Abel's sacrifice was indicated. The omission has been fancifully supplied by conjecturing that fire from heaven came down and devoured the offering of Abel. So also we are not informed as to what the sign was which God appointed for Cain. It was not a "mark set" upon him (see Revised Version), for that would have everywhere made him known instead of being a pledge to him of security. We get perhaps some idea of what the sign may have been from the rainbow which was "set" as a token for Noah. The narrator's purpose is to select from the

* By Prof. H. E. Ryle, M. A., in *Expository Times*, Feb. 1892.

early Hebrew traditions just such incidents as will most simply and effectively illustrate the teaching of the Israelite religion respecting the attributes of their God and the nature of man ; such, too, as would exemplify the steps by which primitive man declined from his true calling unto righteousness, and by which the selection of the chosen family and nation came to be ordained as the only means of the ultimate restoration of the human race. The prophet wishes to draw from the story the religious truth that : (1) the propensity to sin is transmitted from one generation to another ; (2) from the first, the opposition has subsisted between the good and the evil, between faith and self-will, between obedience and lawlessness ; (3) the obligations which we are under, one to another ; (4) God is long-suffering toward the sin, as well as compassionate toward the innocent sufferer ; (5) nothing is hid from God's knowledge ; (6) sin is no sooner committed than it comes under judgment ; (7) but the judgment is tempered by mercy.

The right view-point from which to look at the early narratives of Genesis is that of the prophet, the religious teacher, using the stories as apt vehicles of ethical and spiritual truth. This principle is well applied in the above article to the narrative of Cain and Abel.

Book Notices.

The Life of Our Lord.

The Life of Our Lord upon the Earth, considered in its Historical, Chronological and Geographical Relations. By Samuel J. Andrews, D. D. New York: Charles Scribner's Sons. 1891. Pp. xxvii, 651. Price, \$2.50.

This is a new and thoroughly revised edition of a work published some thirty years ago. During the past generation it has ranked as one of the best of the many lives of Christ. The original aim of the author was to deal only with the external circumstances and events of Jesus' earthly career—the history, chronology and geography of the life, leaving undiscussed all questions which relate to authorship, sources and character of the documentary accounts, the relation of the Gospels to each other, archæology, verbal criticism, and the interpretation of the Lord's discourses and parables. This primal plan was carefully retained in the revision, so that the distinctive character of the work has not been altered. But the whole text has been rewritten, and improvements and extensions have been freely made. The knowledge acquired by the past thirty years has been introduced, bringing the work down to the present. Reference is made to nearly eighty new and important works upon the subject which have been issued during the time since the first edition. There are new and good maps, a fair general index, an outline harmony and chronological index of high value, a table of Scripture references, and an appendix which catalogues the miracles of the Gospels. One conspicuous merit of the edition is the throwing of the more detailed and technical discussions into smaller type than the body text, so that the general reader is largely relieved from the disputations which are necessary in such a work. Dr. Andrews has greatly improved the work for present and wide-spread use, which it will surely and deservedly receive.

The Apocalypse.

The Apocalypse: Its Structure and Primary Predictions. By David Brown, D. D. New York: Christian Literature Company. 1891. Pp. xi, 224. Price, \$1.25.

The author presents for his book a claim unnecessarily modest. The work was a growth rather than the product of a carefully projected and elaborated plan, and yet it covers the ground very well. There is quite a lengthy introduction, in which the author is found to be John, the date is placed in the reign of Domitian (quite independently of the fact that the present disposition is toward the early date—68 circ.), and the design of the writing set forth. Dr. Brown's purpose was apparently to oppose the ethical or spiritual view of Revelation, which denies its predictive character as regards detailed reference to future events; he holds it to be predictive, and even points to certain events as fulfilments of these predictions. The Second Advent is regarded as post-millennial (the position taken by the author fifty years ago in a work on that subject), but it is stated that this matter is not distinctly referred to in the strictly prophetic part of the Apocalypse. The artistic structure of the book

is maintained, the author recognizing the part of chorus or song in the arrangement of the material. In the present wide divergence of views and teachings as regards the method of interpretation to be applied to the Revelation, this book sets forth in a plain, forcible style one of the more important of the varying theories, and will doubtless prove influential.

The Writers of the New Testament.

The Writers of the New Testament: Their Style and Characteristics. By the late Rev. Wm. H. Simcox, M. A. New York: Thos. Whittaker. 1891. Pp. viii, 190. Price, 75 cts.

This is the second part of a work on the Language of the New Testament, the first volume of which was issued some little time ago. There the author endeavored to show what the New Testament writers had in common, and how they were as a body marked off from all other classes of writers. But while it is true that they do form a type diverging more or less from the established style of their contemporaries and predecessors, it is yet equally true that each of the New Testament writers has a style, manner and vocabulary of his own. It is the object of this second volume to describe the individual literary characteristics of each New Testament author. This is done with great care and skill, so that the work becomes at once most interesting, suggestive and valuable. Appendices are added with the aim of bringing out something of the affinities of vocabulary between the different groups of writers, and to illustrate a little in detail the differences between New Testament Greek and the literary Greek of the post-Alexandrian period.

Gideon and the Judges, Ezra and Nehemiah.

Gideon and the Judges: a Study, Historical and Practical. [Men of the Bible Series.] By Rev. Jno. Marshall Lang, D. D. New York: A. D. F. Randolph and Co. 1891. Pp. xii, 201. Price, \$1.00.

Ezra and Nehemiah: Their Lives and Times. [Men of the Bible Series.] By Geo. Rawlinson, M. A., F. R. G. S. New York: A. D. F. Randolph and Co. 1891. Pp. x, 182. Price, \$1.00.

This series of biblical biographies has been uniformly very high in scholarship and literary ability. The several volumes are among the best of current commentaries, being well adapted to general use, and yet they are not superficial. The authors are all English scholars of the progressive orthodox school. The acquisitions of critical and archaeological study are presented, and yet the main purpose is to reproduce effectively these Bible characters and the times in which they lived and worked. The side lights thrown upon our Old Testament history from that of parallel nations, the records of which are just now being obtained, enable the authors to reconstruct and expand the narrative which the biblical account has only outlined or partially given.

Our Sixty-Six Sacred Books.

Our Sixty-Six Sacred Books: How they came to Us, and What they are. By Edwin W. Rice, D. D. Philadelphia: American S. S. Union. 1891. Pp. 133. Price, 40 cts.

In response to a definite need, this little volume was prepared to tell, in an interesting and generally intelligent manner, about the origin, authorship, preservation, character and divine authority of the Christian Scriptures. The rather unexpected method of beginning at the present and working backward in time, was adopted. The Anglo-American and King James' versions are

first described, then the earlier English and other modern language versions, then the ancient versions, and finally the original Hebrew and Greek texts. Then a discussion of the canonicity of the two Testaments, with brief introductions to the writings, is given. And at the close three chapters are devoted, one each, to the Books of the Law, the Poetical Books, and the Prophetical Books. The purpose was an excellent one, and its achievement a success. For the use of Sunday schools and non-professional Bible students generally, the work is quite the best of any to be had. It seems unfortunate that such a desirable hand-book should be issued in the fancy and impractical binding which was adopted in this case.

Our Lord's Knowledge as Man.

An Inquiry into the Nature of Our Lord's Knowledge as Man. By W. S. Swayne, M. A. London: Longmans, Green and Co. 1891. Pp. xxx, 55.

Any book upon this theme will attract attention at present, and these two conjoined essays are worthy of a careful reading. The question is raised at once, Was our Lord as Man omniscient? The treatment which follows seems to be with reference mainly to Christ's knowledge concerning the literary aspects of Old Testament Scriptures. Then Luke 2:52 and Mark 13:32 are discussed, the argument showing that from the first a real increase in knowledge is to be inferred, while the second shows that a real limitation of Christ's knowledge is not inconsistent with his infallibility. In closing, the *Kenosis* of Christ is discussed, and the conclusion reached that it was a loving self-restraint of the divine nature, which is the fullest expression of divine love.

How to Read Isaiah.

How to Read Isaiah: Being the Prophecies of Isaiah arranged in order of time and subject. By Buchanan Blake, B. D. Edinburgh: T. and T. Clark. 1891. Pp. 184.

The peculiarity which makes the Book of Isaiah difficult of mastery from an historical point of view is, that the material is not arranged in order of time and subject, it comes probably from two or more different authors, and it has been subject to editorial additions and arrangements. The first and most important task, therefore, is to get the text into its true unbroken continuity. After that is done, it is best to allow the prophet himself to speak directly to the reader in his own words. This is the plan adopted by the author. The whole material is divided into parts, and then subdivided into topical paragraphs, in a skillful, attractive way. To the text is added, in the latter half of the book, a number of chapters treating the history in detail, and producing an historical representation of the prophet's views and environments. The whole work is admirably conceived and worked out. The discussion of Isaiah and his time is of the highest excellence and value.

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186. *Delilah: A Sequel to "Samson."* By S. W. Odell. Cincinnati: Meth. Bk. Conc., 1892. 75c.
187. *Jeremiah: A Character Study*. By W. G. Ballantine. Chicago: F. H. Revell Co. 15c.
188. *Ezekiel: A Literary Study of his Prophecy*. By W. G. Ballantine. Chicago: F. H. Revell Co. 15c.
189. *The Early Religion of Israel, as set forth by Biblical Writers and by Modern Critical Historians*. Baird Lecture for 1891. By Jas. Robertson, D. D. London: Wm. Blackwood and Sons. 108. 6d.
190. *Old Testament Theology; or the History of the Hebrew Religion, 800 to 640 B. C.* By A. Duff. London: Black. 1891. 108. 6d.
191. *Prophecy an Evidence of Inspiration*. By M. M. Ben-oliel. Edinburgh: Griffith, Farran and Co. 28. 6d.
192. *Die Inspiration und Irrthumslosigkeit der heiligen Schrift*. By Prof. A. W. Dieckhoff. Leipsic: Justus Naumann. 2m.
193. *Bible Miracles and Modern Thought*. By Prof. L. T. Townsend, D. D. New York: Meth. Bk. Conc., 1891. 15c.

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194. *The Early Narratives of Genesis: V. The Story of Cain and Abel*. By Prof. H. E. Ryle, M. A., in *Expository Times*, Feb. 1892.
195. *The Ark and the Animals*. By Prof. Howard Osgood, D. D., in *S. S. Times*, Feb. 6, 1892.
196. *Prophetic Testimony to the Pentateuch*. By Henry Hayman, D. D., in *Bibliotheca Sacra*, Jan. 1892.
197. *Principal Cave on the Hexateuch*. By Prof. S. R. Driver, D. D., in *Contemporary Review*, Feb. 1892.
198. *Chayne's Bampton Lectures on the Psalter*. By Prof. A. R. S. Kennedy, B. D., in *The Thinker*, Feb. 1892.

199. *The Origin and Religious Contents of the Psalter*. By Prof. W. T. Davison, M. A., in *The Thinker*, Feb. 1892.
200. *Maccabean Psalms*. By Prof. W. H. Bennett, M. A., in *The Thinker*, Feb. 1892.
201. *Isaiah 2: 9-21*. By Rev. A. C. G. Rendell, in *Expository Times*, Feb. 1892.
202. *Studies in the Minor Prophets*. By Rev. J. T. L. Maggs, in *The Thinker*, Feb. 1892.
203. *The Prayers of the Old Testament*. By Prof. W. S. Pratt, in *Hartford Sem. Record*, Feb. 1892.
204. *Assyrian Aids to Hebrew Chronology*. By Prof. Nath. Schmidt, in *Hamilton Theo. Sem. Journal*, Feb. 1892.
205. *Palestine about the year 1000, B. C., according to New Sources*. Condensed translation of an Inaugural Lecture by Dr. H. Zimmer, by Prof. Geo. H. Schodde, Ph. D., in *Mag. Chn. Literature*, Feb. 1892.
206. *The Historical Geography of the Holy Land*. By Rev. G. A. Smith, M. A., in *The Expositor*, Feb. 1892.
207. *The Bible and Witchcraft*. Editorial in *Expository Times*, Feb. 1892.
208. *The Miracles of the Bible*. By Rev. A. Huizinga, Ph. D., in *Bibliotheca Sacra*, Jan. 1892.
209. *The Credibility of the Supernatural in the Old Testament*. Editorial in *Bibliotheca Sacra*, Jan. 1892.
210. *Driver's Introduction to the Old Testament Literature*. Reviewed by Prof. T. K. Cheyne, D. D., in *The Expositor*, Feb. 1892. Also reviewed in *Church Qtly. Review*, Jan. 1892.
211. *A Trajectory upon Existing Dominant Methods Employed in Old Testament Criticism*. Editorial in *Bibliotheca Sacra*, Jan. 1892.
212. *Some Notes on the Effect of Biblical Criticism upon the Jewish Religion*. By C. G. Montefiore, in *Jewish Qtly. Rev.*, Jan. 1892.
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215. *Christus Comprobator; or, The Testimony of Christ to the Old Testament.* By Bp. Ellicott. London: S. P. C. K., 1891. 2s.
216. *Eine Vorhanonische Ueberlieferung des Lukas in Evangelium und Apostelgeschichte. Eine Untersuchung.* By P. Feine. Gotha: Perthes, 1891.
217. *The Real Jesus. A Review of his Life, character and Death from a Jewish Standpoint.* By J. Vickers. London: Williams, 1891. 6s.
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219. *The Beautiful Life of Christ, and Other Studies.* By G. B. Johnson. London: Alexander, 1891.
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222. *The Greatness of John the Baptist.* By Prin. David Brown, D. D., in *The Thinker*, Feb. 1892.
223. *Lazarus and Dives.* By Geo. Matheson, D. D., in *Good Words*, Feb. 1892.
224. *Our Lord's Knowledge as Man.* By Prof. W. F. Adeney, D. D., in *The Thinker*, Feb. 1892.
225. "Life in Himself." *A Meditation on the Consciousness of Jesus Christ.* By Prof. W. J. Tucker, in *Andover Review*, Feb. 1892.
226. *Discussion and Notes on the "Unpardonable Sin."* Symposium in *Expository Times*, Feb. 1892.
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231. *What Constitutes the Identity of the Resurrection Body?* By J. B. Remensnyder, D. D., in *Homiletic Review*, Mar. 1892.
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233. *Resurrection and Final Judgment. II.* By E. B. Fairfield, D. D., LL. D., in *Bibliotheca Sacra*, Jan. 1892.
234. *The Koinonia.* Editorial in *Expository Times*, Feb. 1892.
235. *Prof. Alex. Roberts on Gal. 5: 17.* By Prof. John Massie, M. A., in *Expository Times*, Feb. 1892.
236. *The Fullness of God. Eph. 3: 10.* By Rev. Geo. Thompson, in *Expository Times*, Feb. 1892.
237. *Ministering Spirits. Heb. 1: 14.* By Rev. H. W. Jones, in *Expository Times*, Feb. 1892.
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T H E

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A FAVORITE idea of our day in the department of natural science has passed over into the possession of all sciences, namely, the idea of development. Theology has not escaped its influence. Christian History is conceived from its standpoint. Men who have come under its sway find themselves emancipated from much unpalatable doctrine, and claim to have reached a better comprehension of Christian truth. This may indeed be the case. There are, however, many difficult problems which this idea does not seem to solve, and many others which an acceptance of it creates. One of these latter problems is disclosed in the attitude of criticism which many holders of the idea of development assume towards the Bible. They feel themselves on a higher point than that of the writers of the Bible, with wider horizons. By reason of this they feel capable of judging between the false and the true in morals and religion, the right and the wrong, as they are revealed and enforced in the Bible. Much, therefore, which it approves they condemn. Much, which it opposes, they cannot but regard as justifiable and right. Indeed, to them the Scriptures cease to be an authority, a norm of doctrine and practice. They themselves possess the standard according to which its statements are to be measured.

It cannot be denied that this spirit of criticism is widespread. Some who would sincerely and heartily deny that they hold such a notion are practically acting upon it in their treatment of the Book. When it is claimed, as many Christian men claim to-day, that the theology of the past cannot be the theology of the present, indeed, that "every age must have its own theology," they may be very right

and they may be very wrong. Such a statement has a deep and never-to-be-forgotten truth in it. But it may come from a spirit and be inspired by an energy which in its final issue would overthrow the authority of the Scriptures. What is meant when one demands that this age have its own theology? Is it that every age must make its own interpretation of the Bible, must draw for itself from that inexhaustible Source? Is it that these living truths must be transplanted into the soil of the present and be made to live here also? Is it that no second-hand system, no last-century series of notions of what the Bible teaches, can be made to satisfy the needs of this century? To such an understanding of the proposition every thinking man, who has no theology of the past centuries to defend, will agree. But to affirm in such phrase that the truths of the Bible, its ethics and theology, will not meet the demands of our time, that they belong to a lower stage of development and afford no standard of judgment, no ideal of conduct, to which this age can unite itself—this is a very different thing. And when one reads some of the discussions of Bible facts and truths from the pens of Christian scholars among us, one sometimes cannot help asking himself, “Has this learned scholar ever made clear to himself just what his position in relation to the Bible is; has he ever thought through this fundamental question and determined his attitude toward the Scriptures? Or, does he prefer to remain in a kind of haze and uncertainty, and from this convenient point enjoy the freedom of criticism and questioning about the Word?” It may be well to remember that the old fashioned virtue of honesty is not likely to pass out of the line of virtues by any possible evolution of the species;—though, after all, it is not so much honesty as thoughtlessness that is manifested in such cases.

To such unthinking spirits—unthinking in this particular relation to Biblical truth, intelligent and scholarly enough in all else,—and to any others who may stand consciously or not in the same relation, may be commended the lessons of history. Past criticisms of Biblical morality and religion have not been as a rule successful. The age that has set itself to judge the Word has been in the end judged by the

Word and found wanting; and the verdict pronounced has been assented to by those who have followed. Such experiences, which are "writ large" in the history of the centuries since Christ, may well suggest a very important thought. May it not be true that as the horizons of the Bible have proved themselves to be broader than those of so many single minds and even ages which have sought to measure it, so it still remains in our age really larger than our instruments can reach? It too embraces a history; it embodies human lives, *the Life*; it sweeps the centuries with its span. Our standards are the standards of a particular age. Granted that the age moves with the movement of the spheres, it is well to remember that the earth is ever whirling round the sun and twisting on its own orbit. It is folly to take the earth for the center of things, and equal folly may be exhibited in subjecting the Bible to the standards of our satellitic age. Our philosophy, our theology, our ethics, it may be, do not furnish basis enough, do not see far enough, have not gotten high enough, to supply the place of the Bible, to look over it, or down upon it. Who knows that it will not last when we are gone? Who knows that its horizons do not reach from the beginning to the end? Who knows that the true wisdom may not be to acknowledge its judgments to be higher and deeper, and with reverence and courage, to help tear down all that would hide or mar its real essential greatness, and thus to seek to put oneself into harmony with its eternally valid teachings and to lead others into obedience to its Words of life?

"WHY are biblical scholars raising so many questions which concern the very foundations of our faith? These things are our life. We believe in them and love them far more than any earthly possessions. What can justify these men in casting doubt upon them? Can there be any benefit adequate to excuse the grave injury which these queries and discussions about the Bible are inflicting upon the faith and life of religious people?" This is the attitude of not a few thoughtful and serious persons. It presents itself as a real

objection against the efforts of biblical "critics," even the most earnest and devout of them, however well-meaning they may be and however pure may be their motives. Is it really worth while? Do these efforts bring more harm than good? Do they not raise doubts where none have existed? Do they allay doubts, where doubts are already present?

It is not needful to dwell on the blessings of a firm and living faith. To believe on the Gospel of God is the highest of human achievements and its consequences the completest satisfaction of the human spirit. In the light of this belief the folly and the cruelty of shaking it may well be seriously considered. When he observes the fatal results of a shipwreck of faith, the biblical teacher, if he has sympathy and insight as well as learning, will hesitate long before he takes a position in respect to the Bible which opposes hitherto accepted views or seems to weaken the fundamentals commonly believed. Indeed, will anything justify him? If these were purely matters of human science, the case would be different. The scientific man follows truth wherever it may lead. What the results may be which would flow from an acceptance of his views are matters of small concern to him. However, this "argument from consequences, to which no science ever pays much heed when embarked on the voyage of discovery," assumes a very different aspect when it deals with the souls of men and their spiritual possessions. What is going to be the result of this doctrine?—is a very important consideration with the biblical student and religious teacher. How far it should influence him and what should be his attitude toward it, are questions coming very near to him and his work.

Without discussing this larger subject, one or two suggestions may be offered dealing solely with the question of the disturbance of faith by new views of the Bible. Satisfaction and rest are only safe and enduring when faith stands on firm ground. A flaw on the foundation may not trouble me to-day and to-morrow, but the house will tumble down some day. If I enjoy my present comfort now, it is at the cost of future danger and expense. To shut the eyes before facts about the Bible will not permanently benefit my faith. It will secure a temporary respite but final damage. Taking for

granted that modern criticism of the Bible has *some* truth in it, that the work of earnest, devout and learned men in the last half-century has produced and is producing some good fruit, shall we quarrel with them and warn them because they press it upon our attention when it is in some respects revolutionary and disturbing. Shall we say, "Leave us alone to our faith in the Old?" If so, and the truth is with them, who will have the worst of it? Too many people *believe in their faith* instead of believing in the facts on which faith must rest. Too many people prefer the satisfaction that comes from believing in anything, to that which comes from believing in the Truth. Men have often an unquestioning faith which cannot stand a test. It has never been tested. Perhaps they do not want it tested. But when the probing is made, when the foundations are examined, the man wakes up to find that his faith rests on many supports or on nothing. Dr. Dale in his "Living Christ and the Gospels" gives a very striking instance of such a case. The belief was superficially grounded. The basis was removed by the results of biblical criticism. The man was in despair. For a time all faith was gone. Is such faith safe? Was not such testing an inestimable blessing? It destroyed the old foundations but transferred the faith to better and enduring ones.

Grave religious problems confront biblical scholars to-day and none more grave than this of the relation of the new biblical scholarship to the popular faith. Caution and candor must go hand in hand. Criticism may be a servant of Satan. It may be abused to work spiritual havoc among unprepared minds. Yet that is not the fault of criticism but of its unthinking advocates. It may be the handmaid of faith. We believe that, all things considered, it is an instrument of truth. Used with wisdom and courage it will do invaluable service in extending sound knowledge and establishing solid faith in the Truth of God and His Word. Its advocates, if they are wise, will always keep in mind the argument from consequences and give it its full weight. Yet they will look at it from the larger standpoint, remember that there are good consequences somewhat farther off, perhaps, but still certain to come, which, in their coming, will make up in

over-abundance of blessing for the possible temporary and immediate consequences of ill. At any rate true loyal scholars will never be deterred by this argument from uttering, in the proper time and way, with reverence and yet with courage, the new truth which it has been granted them to discover.

“IF A book *can* be learned by heart, unquestionably that is the best way of knowing it.” This statement is made by a writer who is giving advice in regard to the study of the Bible. He is advocating memorizing of Scripture as the ideal way of studying it. Without doubt that is with some a favorite method. It was one largely practised by the fathers. “Learning a chapter in the Bible” was a not uncommon punishment for youthful transgression and an equally customary means of securing a reward, as employed by the Bible teachers and godly parents of old time. It has many excellent results. The mind is filled with Scripture phrases. In times of trial and difficulty, in sudden temptation, the very words of some warning proverb or comforting promise flash across the soul and become mighty to help in withstanding the enemy. In controversy or discussion, in the sharp struggle with the doubter or inquiring soul, a Christian worker finds his ability to quote the Scripture passages that bear on the point, standing him in good stead. All this is true, and yet there is something to say on the other side. Memorizing tempts to superficial understanding. It is as easy to commit to memory words which have but little meaning as words of weighty significance. Not infrequently a passage of Scripture loses for a long time all its depth and power simply because it has been subjected to this parrot-like process. The tongue rattles it off and the soul finds no help thereby. It is very hard to persuade people to study with anything like earnestness passages like John 14 and Psalm 23, because “they are known by heart” and presumably do not need to be known any better. They are in reality farthest from being known *by heart*. Only those students know them thus who have felt through them, pored over them, lived in them. To know one chapter of the Bible by

honest study of its real meaning, to know it so as to be able to reproduce it not in the same words but in one's own words is better than twenty chapters merely memorized. The Christian worker will make a better combatant in the inquiry room or the debating hall by knowing the Biblical doctrines through and through than by being able merely to repeat texts verbatim. This emphasis on memorizing comes very often from those earnest Bible students who are sincere believers in the extremest form of the doctrine of verbal inspiration. If that form of the doctrine is capable of standing the test and satisfying the facts of the Scripture itself, then it would be more reasonable to exalt the method of memorizing. But if it cannot be sustained, then with all that can be said in favor of memorizing Scripture, the statement is none too strong that "if a book *can* be learned by heart, unquestionably that is the *worst* way of learning it."

THE whole Christian world has recently been called to mourn the death of one of its greatest preachers. The shadow of the passing away from earth has brought out into clearer prominence the supreme element in that life,—its faith in God and the Bible. Without doubt men need to have the importance of that element in Christian character and life continually emphasized. It is especially necessary when an intellectual apprehension of the Bible and a critical study of its contents, so much in vogue among us, are seeming to depreciate the value of the believing element in the knowledge of God's Word. There is a tendency among scholars in every branch of investigation to look with suspicion upon the believing faculty. They are inclined to regard it as something to be checked, repressed, needing a ball and chain to restrain it from intrusion into the higher and more real realms of investigation. This tendency may easily run away with a man until in some cases the ability to believe anything is entirely lost and the student dwells in the chilly air of critical negativism. A danger, which none of us who are Bible students should overlook, and whose influence none should underrate, lies in the approach to this position, that criticism

and faith seem to stand as opposite extremes between which there is an impassible gulf. Is there a believing faculty? Is faith a normal and necessary element in life? Is it, as the philosopher has said, "the confidence of reason in itself," by the loss of which the very center of a man's being is thrown into confusion and darkness? Is it, as certainly was true in Mr. Spurgeon's case, the stimulus to the noblest labors, and the means of achieving success in them? Is it the background and attending spirit in Christian investigation on every field, in the Bible, most of all? This we heartily accept as true, and, in view of it, call for a different attitude toward faith on the part of students. We invite them to a *cultivation of belief*. Why not? If believing is as real a thing, and as truly a human capacity, as thinking, why not cultivate the believing faculty as well as the intellect? Why devote years to careful training, education, of the one, and continue to confine the range and cramp the energies of the other? Is the "confidence of reason in itself" something to be discouraged or to remain undeveloped? Is that which is the hidden spring of energy on all fields of human endeavor, in religion and in Bible study preëminently so, to be left to itself or forbidden to appear among the forces of Christian scholarship? While it would look as though the attempt was being made in some quarters to disparage faith in the sphere of Bible study and scholarship, it is certain that only a thoroughgoing conscious endeavor after the cultivation of belief is the condition of lasting fruitful success here as everywhere in life.

But what is meant by this phrase? Should the scholar be urged to devote himself more earnestly to cultivating belief, he would be likely to reply, "You are inviting me to become superstitious or at least credulous." He would regard it as a request to get into the believing frame of mind, in short to believe everything. But does a man cultivate the intellect by knowing everying? Neither does he cultivate belief by believing everything. As the intellect is trained by knowing the *best*, so is faith trained by believing the *best*. And when specific principles are sought for the latter achievement, at least three of them are these: cultivate belief (1) by candid

examination of the evidence, (2) by willingness to yield assent to good evidence, (3) by so living as to realize your convictions. These principles will apply in all spheres of life and especially in the study of the Scriptures. The younger generation of students and ministers who may be just embarking on this sea of critical study would do well to bear them in mind. One should cultivate belief as certainly as any other faculty of the being. It cannot be safely neglected. In faith, as in knowledge, should be sought that which is *real*. It should be believed in with all the heart. They who neglect this wise activity, who disparage the training of the believing faculty, who deny it a place in the necessary culture of self, are most in danger of falling into the actual credulity of negativism and the wise blindness of merely critical knowledge.

THE DEVELOPMENT OF PAUL'S BELIEF.

By Prof. GEORGE H. GILBERT, Ph. D.,
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It is natural to suppose that Paul's conceptions of Christian truth broadened and deepened as the years passed, and that this development left traces on the letters which bear his name. It is altogether probable that, if we had a series of letters covering the long interval of some seventeen years between Paul's conversion and the composition of his earliest extant writing, this development would be far more manifest.

Revelation is gradual to the individual and to the world. Some things we cannot bear to-day, which further experience of life and of God's grace will fit us to bear and understand. Through the whole course of Bible history there is a gradual unfolding of truth. So it is also in the case of the individual. Moses on Mt. Nebo was no longer the Moses who had stood on Mt. Sinai. Paul writing to the Thessalonians was not wholly the same channel for divine communications that he was when he wrote for the last time from the Roman prison. Far from being hostile to the inspiration of Paul's writings, the theory that his views underwent change, from the less clear and less broad to the clearer and broader, is rather confirmatory of the claim to inspiration. For inspiration is through life, and according to the laws of life. It is not the imposition *upon* a soul of a mass of truth, but rather the utterance *in* a soul of that which its own nature and education and longing fit it to hear and to receive.

What Paul's development was between his conversion and the date of his first letter is almost wholly a matter of conjecture. He disappears from our view for the three years immediately following his conversion,—a time when marked development was not improbable. Exactly where he was at this time, or what he did, or how his Christian knowledge grew, we have no data for determining. Dr. Matheson thinks that Paul learned in Arabia the impossibility of being

justified by law, and that he found relief by going back to the covenant with Abraham. But this is scarcely made plausible by the arguments advanced.

Nor is anything known of Paul's life in the four years subsequent to his sojourn in Arabia which can serve as a landmark of development. What his views and occupation were in the years between his brief stay in Jerusalem and his work in Antioch with Barnabas, he does not say. Gal. 5 : 11, "If I *yet* preach circumcision," etc., cannot be regarded as lending support to the view that Paul at this stage of his Christian life held the necessity of circumcision. If he had preached circumcision for three years, and then, a decade later, in the same region, had been an uncompromising opponent of circumcision, it is difficult to believe that we should have no unmistakable traces of the fact. The words in Galatians must be regarded as a designation of his teaching before Christ appeared to him.

The brief data of the next few years, which give glimpses of Paul's course until he reached Corinth, where his first epistles were written, touch in a general way the fundamental truths of his teaching. At Philippi, Thessalonica, and Athens he preached Jesus and the resurrection. And what he said to the philosophers on the Areopagus accords with the teaching in Romans and in the latest epistles. He told them that God had made a revelation to the Gentiles with the desire that they should find Him. The Gentiles are His offspring no less than the Jews. Their times of ignorance God has overlooked, but now He commands them to repent. These points of his Athenian discourse tally precisely with his later teaching. In the Epistle to the Romans, for example, written some six years after the discourse in Athens, we have the famous passage on natural religion (Rom. 2 : 18-23). But the catholic ideas here expressed, the recognition of a universal revelation by which all men *may* attain unto salvation, and the recognition of the universal authority of conscience,—these are continued also in the Athenian discourse.

There is, however, one point in which Paul's view at this time seems to have been different from that of later years.

He delivered to the churches which he had established on his first missionary journey the decrees of the Jerusalem Council (Acts 16 : 4). One of these decrees was that the converts should abstain from things sacrificed to idols. Now if the historian of Acts is right, and if Paul did lay this injunction upon the churches as an important rule of life, then he plainly taught differently a few years later, when he wrote to the Corinthians and the Romans. His language to the former is, "Whatsoever is sold in the shambles, eat, asking no questions for conscience sake. . . . But if any man say to you, This hath been offered in sacrifice, eat not, for his sake that showed thee, and for conscience sake: conscience, I say, *not thine own*, but the others" (1 Cor. 10 : 25-29). In other words, the Christian may unhesitatingly eat of meat that has been offered to idols. Only he is to abstain when by eating he might wound another's conscience. The rule is to eat; the exception, to abstain. But according to the decrees of the Council, the invariable rule was to abstain. Here, therefore, Paul's view seems to have undergone an important change in the direction of Christian liberty.

In the period covered by the epistles of Paul very few changes of belief can be safely affirmed. Evidence is wanting that his conception of Christ's work, of man's need, or of the way of salvation, experienced any essential development. Plainly we have no right to infer, with Weiss, that, because little is said in the Thessalonian Epistles about the earthly work of Christ, therefore Paul in his preaching at that time laid little stress upon it. We must not assume that Paul in a particular letter gives us all his belief in regard to the essential doctrines of Christianity, or in regard to any one of these doctrines. The argument from silence must be used with great care. In like manner it is unsafe to infer that because Paul speaks, in the Thessalonian Epistles, of the resurrection as an event, and speaks of it as a process in Romans, therefore his view was essentially changed in the meantime. For who can say that, because Paul does not allude to the resurrection as a spiritual process, in Thessalonians, he therefore did not yet hold such a view? On the other hand, in those epistles where he does dwell upon the resurrection as a pres-

ent process, he does not cease to think of it also as a future event.

Without denying that there may be some other points in which development is fairly traceable, it may be quite positively held that Paul's view of the Parousia did change between the composition of the Thessalonians and the end of his life. When he wrote to the Thessalonians, he thought the Parousia might occur within his own life-time (1 Thess. 3 : 13; 4 : 13-18; 2 Thess. 2 : 6, 7). When he wrote the Pastoral Epistles, he had given up the hope of living to witness the Parousia (1 Tim. 6 : 14; 2 Tim. 4 : 1, 6-8). His younger fellow-laborer, Timothy, might live till Christ's coming, but for himself the time of his departure was at hand. The brightness of his early hope had become dim. That great event on which his thought dwelt so much when he was in Thessalonica had receded not a little into the future. But it must be clearly noted that the one point in which change can be definitely registered is the point of time. Paul still believed in the Parousia, and believed that it had an important bearing on the Christian life. It is not only in the Thessalonian Epistles that he makes large practical use of the Parousia, following the example of Christ (Matt. 24 : 37-42), but also in the Philippians (3 : 20) and in the Pastoral Epistles (Tit. 2 : 8; 2 Tim. 4 : 8). But as regards the time of the Parousia he had been compelled to alter his view. We may go somewhat further than this. From a comparison of the Thessalonians with the Pastoral Epistles, it seems fair to infer that at the earlier date the Apostle was much more concerned with the future than he was at the later date. Of course this was natural. Present things would grow in importance as the Parousia receded into the background. In the letters to the Thessalonians the Parousia controls everything, in the Pastoral Epistles it is barely alluded to. It is hidden, as it were, behind the urgent matters of the present day.

Paul's view regarding the nearness of the Parousia was not different from that which was held by other New Testament writers; and the change that came over his view must apparently have been a common change, for the men of that gen-

eration, one after another, died without seeing the day which they had longed to see.

On this question of the Parousia, therefore, the epistles of Paul plainly show development, but a parallel case can scarcely be found. Paul was mature when converted, and had been a Christian some sixteen or seventeen years when he composed the first of his extant letters. And the larger part of this long period had been spent in active Christian work, which had brought him into contact with all classes of men and with all the questions of the time. It is natural, therefore, to believe his doctrines were clearly and firmly held, when, at last, in the providence of God, he began to express them in written form.

SHAKESPEARE AND THE BIBLE. II.

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Shakespeare and the Bible, these two pre-eminent monuments of composition now in comparison, agree in their estimate of woman and their tendency to elevate and honor her character. Neither contains a word of disparagement for the sex as related to man. Eve, Jezebel, Sapphira, Sarah, Ruth, Queen Esther, Mary, act their parts in the history and receive awards of praise or blame according to their individual merits. Even in her naturally subordinate position, woman receives in Revelation her due honors and occupies her historical sphere as the companion of man. Sometimes her power surpasses his; again she circles round him "the lovely satellite of man;" now she is in league with Satan, again she sits at Jesus' feet, or awaits his resurrection from Joseph's tomb; at one point she resists the Gospel, at another her powerful hand urges it forward; and the virtues of the excellent woman have here their painter and eulogist. Wherever the Bible has won its way, there woman has stepped forth from obscurity, no longer the plaything or the servant of man, to become an intelligent, honored force in the world of thought and action.

It has been said that "next to the Bible Shakespeare is the best friend and benefactor of womankind that has yet appeared on our earth; for, next to the Bible, he has done most towards appreciating what woman is and towards instructing her as to what she should be. . . The incomparable depth, delicacy and truthfulness with which he has exhibited the female character are worth more than all the lectures and essays on social morality the world has ever seen." De Quincey styles it "a world of new revelation"—his demonstration of "the possible beauty of the female character." And that one possible failing of the sex to which Washington Irving referred when he asked "What courage can withstand the ever during and all-battling terrors of a woman's ton-

gue?", Shakespeare has not only beautifully illustrated in the relations of Katharine and Petruchio; but in the redemption of the former, of which the climax appears in her closing speech, he reveals the poet's whole theory of a wife's relation to her husband. Too long to quote here and familiar to all lovers of Shakespeare, it is, as has been said, "at once, elegant, eloquent, poetical and true, and worth all volumes on household virtues that I know of."

What an honor to the sex is Portia! Her shrewdness in saving her husband's friend from old Shylock's blood-thirsty, griping malice, her brilliant plea in which occurs the famous description of mercy "which becometh the throned monarch better than his crown—" a passage by the way, instinct with biblical thought and feeling,—her energetic coping with emergencies, and the preservation of her womanly sensibilities, encircle her name with glory, and demonstrate the poet's belief in woman's high intellectual capacity, and thus place him in line with the highest Scripture teaching.

As in real life, so also in the prince of poets, all female character is neither agreeable nor feminine. Shakespeare has sketched a queen whose criminal passions extort from her son the bitter lamentation "Frailty, thy name is woman!" and compel him in justice to the outraged memory of his murdered father to goad her with retributive wrath. In *Lady Macbeth* he has shown us a delicate creature transformed by lust of royal place and pomp into a fiend. There is a hideousness about her depravity that shocks and stuns the beholder. History, sacred and profane, justifies such a representation, and every careful student of human nature knows that a depraved woman may be a very monster; but over against all the instances of female imperfection and frailty he has set in glowing beauty such women as *Miranda*, *Imogen*, *Ophelia*, *Juliet*, *Perdita*, *Portia*, *Isabella* and "a store of ladies whose bright eyes rain influence" and whose loveliness can never die. "Here is a soul, the manliest of men and the most womanly of women."

The lover of inspiration may rightfully walk in the light of that orb which, kindled by the divine intelligence, reflects its beams on the sacred page and, mingling them with celes-

tial glory, helps to make luminous the mind and will of God. Keeping steadily in view the possible abuse of blessings, and the dangers attending the use of what may appear harmless, we may place underneath the Book the works of Shakespeare. In reference to things divine and eternal "there is," as Walter Scott said when dying, "but one Book." In regard to things human and temporal, and as corroborative of the Bible, that other volume has the endorsement of the world's greatest and truest-hearted men to its value as a table-companion and inseparable friend.

The two have furnished more household words, expressions that fly to every one's lips, figures and phrases which point and adorn the speeches and writings of men great and small, than all other books together. The dramatist's "fertility of fine thoughts and sentiments" has caused his precepts, sententious sayings and felicitous expressions to pass into the mental life of the Anglo-Saxon race. The English of our Bible "lives on the ear like a music that can never be forgotten." Shakespeare was familiar with the earlier versions of the Scriptures; they impregnated his fertile genius, and thus the two have mutually permeated the mind and heart of the race.

A notable example of the combined use of the Bible and Shakespeare is given us in the life of the elder Chatham. It is said that on one occasion, after a powerful speech in the House of Commons directed against Murray, the Crown's attorney,—whose name, however, he had not mentioned,—he stopped, fixed his eyes on the victim and exclaimed "I must now address a few words to Mr. Attorney; they shall be few but they shall be daggers." Murray was agitated; the look continued; the agitation increased. "Felix trembles;" shouted Pitt in a tone of thunder, "he shall hear me some other day." He sat down. Murray made no reply and a languid debate showed the paralysis of the House. Surely here was a masterly commingling of Shakespearian metaphor and Scripture incident.

As we have already observed, though Shakespeare's "religious instincts and sentiments were comparatively weak," yet the honor and recognition given the Bible by him are not

formal but practical. He *used* it, till familiarity made its sentiments, spirit, metaphors and language flow purposely and often unconsciously from his pen. Attention may be again called to some of these minor elements of expression in which Shakespeare borrows from the Scriptures. The Psalmist declares "The righteous shall flourish like a palm tree." And Shakespeare "You shall see him a palm in Athens and flourish with the highest." In "Henry VIII." we read "And when he falls he falls like Lucifer;" and in Isaiah "How art thou fallen from heaven, O Lucifer, son of the morning?" "Thou hast brought me into the dust of death;" and "dust thou art and unto dust shalt thou return" recall "lighted fools the way to dusty death;" "Man the image of his Maker;" "Life's but a walking shadow;" "It is written, they appear unto men as angels of light;" "In the Book of Numbers it is writ, When the man dies let the inheritance descend unto the daughter;" "Here, take you this, and seal the bargain with a holy kiss;" "Yet I will remember the favors of these men; were they not mine? Did they not sometimes cry all hail to me? so Judas did to Christ; but He in twelve found truth in all but one; I in twelve thousand none;" "The devil can quote Scripture to his purpose."—These, and hundreds of passages besides, may well put many a Christian to the blush, for they present the poet as a rare Bible scholar; and they compel us to regard his works, not as odious and dangerous, but as the healthiest influence in literature.

No man can be educated in the best and most essential sense unless he is a careful student of Shakespeare and the Bible. Who that has studied them will not join with Irving in invoking "ten thousand blessings on the bard who has thus gilded the dull realities of life with innocent allusions, who has spread exquisite and unbought pleasures in my checkered path; and beguiled my spirit in many a lonely hour with all the cordial and cheerful sympathy of social life;" while at the same time we repeat the opinion with all heartiness, "If there is one great thing in this world it is the Bible of God—great in origin, great in thought, great in promise, great in beauty, great in results. It hangs as by a

golden cord from the throne of the highest, and all heaven's light, life, love and sweetness come down into it for us. It hangs there like a celestial harp. The daughters of sorrow tune it, and awake a strain of consolation. The hand of joy strikes it, and it yields a divine note of gladness. 'The sinner comes to it, and it discourses to him of repentance and salvation. The saint bends to it, and it talks to him of an intercessor and an immortal kingdom. The dying man lays his trembling hand on it, and there steals thence into his soul the promise 'When thou passest through the waters I will be with thee, when thou walkest through the fire thou shalt not be burned.' 'Be of good cheer, I have overcome the world.' 'The last enemy that shall be destroyed is death.' Where is promise, where is philosophy, where is song like this?"

THE CHARACTER AND WORK OF JOSIAH.

By Professor ALFRED M. WILSON, PH. D.,
Jackson, Tenn.

When Josiah came to the throne, there were, in Judah, three political parties seeking to shape the affairs of the nation—the Egyptian, the Assyrian, and the Jehovistic. To the two former, Jeremiah thus alludes: “What hast thou to do in the way to Egypt, to drink the waters of Shihor? or what hast thou to do in the way to Assyria, to drink the waters of the River?” (Jer. 2: 18). The growing popularity of the Egyptian party called from him these sarcastic words: “Why gaddest thou about so much to change thy policy (literally, way)? thou shalt be ashamed of Egypt also, as thou wast [in the time of Manasseh] ashamed of Assyria.” (Jer. 2: 36).

The problem to be solved had reference to the preservation of the integrity and independence of the Southern kingdom. Israel had fallen. Its inhabitants had been carried into captivity. Judah was threatened with a like fate. The sins which had called forth from the prophets of the Northern kingdom such bitter denunciations, and which had undermined the character of the people, thereby paving the way for the downfall of the nation, were only too prevalent in the sister kingdom. “The wages of sin is death” is true of nations as well as of individuals. But there were in Jerusalem many so-called statesmen who were indifferent to moral considerations, and who saw in the fall of Samaria only increased danger to Judah by the breaking down of the natural barrier that had served to isolate the Southern kingdom from the nations on the North and East. But whatever the explanation of the same, the leaders of the three political parties recognized the danger to which the nation was exposed. They were agreed also in this, that Judah's salvation turned upon securing the support of a powerful ally. They had, however, no other point in common. They recognized the common danger, but sought each in his own way to meet the same.

The Egyptian party sought that ally in the house of the Pharaohs; the Assyrian, in the king of Nineveh. Fifty years before, an Egyptian policy would have been an impossibility. Then the Egyptians were fugitives among the swamps of the Upper Nile, fleeing before the victorious soldiers from the far East. In Josiah's day, however, Egypt was once more taking her place among the nations; while the Assyrians were occupied with affairs nearer home. Upon the basis of these facts, the Egyptian party in Jerusalem predicted that the Egyptians were destined to recover their former supremacy. They therefore urged that the wise thing for Judah to do was to secure, if possible, the support of the same. The leaders of the Assyrian party interpreted recent events differently. The Assyrians had been compelled to withdraw their armies from the West, and to give their attention to the dangers with which they were threatened on the North and South. But they were suffering only temporary reverses. Their authority was weakened, not destroyed. After having checked the inroads of the Scythians from the North, and after having put down the insurrections in Babylonia, they would again turn their attention to the West and reëstablish their supremacy along the Nile. Assyria, and not Egypt, was therefore the one whose good-will and coöperation it was worth their while to secure.

The prediction of the leaders of the Egyptian party as to the supremacy of Egypt was well-grounded. Never again were the armies of Assyria to stand on the soil of Africa. In less than half a century their capital had fallen, and their country passed into the hands of the Medes and Babylonians. On the other hand, Egypt, from the beginning of Josiah's reign on for thirty years, continued to grow in power and to extend its sway over the neighboring states. It was not until after Josiah's death, that Pharaoh Necho met, at Carchemish, with his first serious reverse.

The Jehovistic party had no sympathy with the reasoning of either of these parties. Its leaders were seeking to keep the people free from all foreign alliances and to make Jehovah in practice, as well as in theory, the nation's Protector and Deliverer. They were idealistic. To some of their contem-

poraries, they must have appeared visionary, living in the clouds and out of all sympathy with the real needs and problems of their times. To the leaders of the Jehovistic party, an alliance with an outside nation, however inviting, was entangling and compromising, an act of disloyalty to Judah's real king. To seek such an alliance was not only to put "their trust in the arm of flesh" (cf. Jer. 17: 5), but also "to refuse the waters of Shiloah that go softly" (Isa. 8: 6). In support of their position they appealed to the teachings of the prophets, past and present. Had not Isaiah condemned Hezekiah for his unwillingness to enter into an alliance with Merodach Baladen? Had not Hosea condemned Ephraim for making a covenant with Assyria and for carrying oil into Egypt to secure the good-will of the same? The rebuke administered by Isaiah to Ahaz because of the reliance of the latter upon the king of Assyria for help in the war with Rezin and Pekah was in the same line.

It is impossible to state which party, the Egyptian or the Assyrian, had the larger following; but the Jehovistic was, undoubtedly, small in comparison with either of the other two. It commanded, however, the thought and the services of the best men in the nation. Later, Zephaniah and Jeremiah were its most prominent representatives.

What, upon his accession, were the political sympathies and convictions of Josiah, it is not possible to determine. Perhaps we ought not to expect the political views of a lad of eight, even though he be of royal descent, to be very pronounced. More to the point is the question: What were the views of those who were his chief advisers during the early years of his reign? Was he under the influence of those who were seeking to commit him to a foreign alliance? Or was it his good fortune to have, from the very beginning of his reign, the counsel and advice of those who held that Jehovah alone was able to save the nation and to ward off the threatened danger? A positive answer cannot be given. It is, however, no rash conjecture to assume that at the beginning the young king was not under the influence of the Jehovistic party and that it was not until later that he came into contact with the leaders of the same. However that may be, it was

eight years after he had become king, before Josiah decided to cast in his lot with the Jehovistic party and to use his influence to make the nation loyal to Jehovah, its rightful king. Possibly only his political conversion is referred to by the Chronicles writer: "In the eighth year of his reign while he was yet young, he began to seek after the God of David his father" (1 Chron. 34: 3).

Through the influence of such men as Zephaniah and (possibly) Hilkiah the high priest, Josiah was led to appreciate the magnitude of the danger with which the nation was threatened and to consider how the same was to be met. He was led to see that the very life of the nation demanded the overthrow of idolatry and the restoration of Jehovah worship. He was also led to recognize the fact that the imperative need was for a change of character, not for a change of policy. Reformation, not revolution, was demanded. But the king was slow to act. Four years elapsed after his becoming affiliated with the Jehovistic party before he decided to adopt radical measures. It was in the twelfth year of his reign, four years after he had begun to "seek after the God of David his father," that he undertook "to purge Judah and Jerusalem from the high places and the Asherim, and the graven images and the molten images" (2 Chron. 34: 3).

How is Josiah's slowness to act to be explained? Two things are worthy of consideration. In the first place, we need to keep in mind Josiah's inheritance from his father and grandfather. The latter, Manasseh, enjoyed the double distinction of having reigned longer than any other king of Judah and of having done more to harass the worshipers of Jehovah. In the fierce persecutions of his reign, many find the historical basis for the statement in Hebrews 11: 36-38. Tradition speaks of Isaiah as having been sawn asunder during the reign of this king. Amon, his successor and the father of Josiah, pursued the same religious policy. He "walked not in the way of the Lord," but worshiped idols, thereby bringing to bear against the Jehovah worshipers all the influence of the royal house. If then in religion heredity counts for aught, Josiah was not from his birth predisposed to look with favor upon those who held that Jehovah was entitled to the supreme place in the hearts and lives of the

people. Again, his slowness to act becomes more intelligible if we assume that he was not a mere tool in the hands of his political advisers, and that he was accustomed to weigh carefully all the facts bearing upon a given case before coming to a definite conclusion. Had he been a mere enthusiast, he would, upon the slightest provocation, have broken with the past and reversed the policy which had controlled Manasseh and Amon. Independence of thought and action was characteristic of the king.

But in the fourth year after he had begun to "seek after the God of David his father," Josiah was led to set on foot a movement having in view the extermination of idolatry. Men acting under his authority began to destroy out of the land all symbols of idol worship. The work of extermination was also carried into the territory of the Northern kingdom, which, either because of the weakness of the Assyrian rule in the West or because of the vigor with which Josiah had pushed his conquest in that direction, had come under the sway of the latter. But what were the motives that led the king just at that juncture to institute so vigorous and radical a reformation? There were probably two: (1) the earnest and incisive preaching of men such as Zephaniah and those associated with him, and (2) the fear of a Scythian invasion. The Scythian hordes from around the Caspian sea had begun to break over the mountains which separate Middle from Western Asia, and to invade the fertile plains of the Tigris and the Euphrates. They swept every thing before them. Only the walled cities were able to withstand their attacks, while the open country was speedily overrun and plundered. They carried woe and desolation. They spread terror on every side. They were cruel, merciless. They killed, they butchered, they destroyed every thing upon which they placed their hands. From the valleys of the Tigris and the Euphrates, they swept onward over the countries farther to the West. They invaded Palestine. They laid bare the countries along the Mediterranean. They reached even the confines of Egypt. Exaggerated stories concerning their appearance, the cruelty they practiced and the damage they inflicted, spread among the nations and filled the people with alarm.

The Scythian invasion made a deep impression upon the people of Judah. They saw their danger and flocked to the capital for protection. The prophets, the preachers of righteousness, put their construction upon these events. They saw in the terrible invaders from the North the Scourge of God who was coming to execute upon the nation because of its sins the fierceness of the anger of Jehovah its God. They rebuked the people. They called upon them to amend their ways and to return unto Jehovah with all their heart. To the king they did not appeal in vain. He realized the magnitude of the crisis and yielded to the solicitations of those who time and again had urged him to do all in his power to purge the land of the outward symbols of idolatry. Permission was given. The work of extermination was begun. Altars and images were broken down. In his zeal Josiah was led to desecrate the graves of the priests, a crime similar to that which Amos denounced so roundly in the case of the king of Moab (2 Chron. 34:5 and Amos 2:1). To these measures the people offered at the farthest only a feeble resistance. They recognized their impotency, and were willing to submit to any indignity if by so doing they should escape the ravages of the Scythians.

This attempt at reformation was, however, abortive. It was superficial in its character and wanting in permanent results. The people had rent their garments, but not their hearts. They had neglected to break up the fallow ground and to circumcise themselves unto the Lord. As soon therefore as the pressure was removed, the work began to languish. No sooner had the Scythian wave spent its force than the people began to go back to the gods which in their alarm they had cast to the bats and moles. The idolatrous forms of worship had been removed; but the idolaters remained. Six years later the land from one end to the other was practically given up to idolatry.

To the king and the leaders of the Jehovistic party the result was humiliating and disheartening. But what could they do? Devise new measures and await a more opportune time for carrying them into effect? In the meantime, Josiah gave orders for the renovation of the temple. During the progress of the work, there was found a book called "the

book of the law," "the book of the law of the Lord by the hand of Moses," and "the book of the covenant." The book was immediately carried to the king, before whom the same was read. As the oak in the forest is wrenched by the tempest, so was this man of robust strength and independence affected by the contents of the book. How such a book could have dropped out of the people's knowledge, and for so long a time have remained hidden, was not a question that troubled the king in the least. He accepted the book as being what it claimed to be, and was as a consequence deeply moved by what it contained. In the light of this book, the nation was certain to fall and its people to be scattered among the nations. But was there no hope? Were the worshipers of Jehovah powerless? Must they stand idly by and, without being able to do anything, watch the collapse of the nation? So great was the perplexity and unrest of the king that he sent a committee unto Huldah the prophetess for light and guidance. Her answer was, that the doom of the nation was sealed, but that because of the effect which the reading of the book of the law had had upon the king, punishment should, for the time being, be deferred. But, if because of the conduct of one person punishment was to be deferred, might not the day upon which the same was to fall upon the nation be, in view of the repentance of a whole people, indefinitely postponed? In other words, were not the curses pronounced in the book of the law conditional? "Yet forty days and Nineveh shall be destroyed." But the Ninevites repented, and the city was, for the time, saved. Might not a radical change in the character of the people of Judah be attended with a like result? Thus reasoned the king and the prophets. The contents of the book of the law and the answer of Huldah furnished therefore the highest incentive to renew the effort to bring about a reformation of the national character. The prophets were anxious to profit by the warnings of the book and to begin anew the work of reforming the people. Their efforts were warmly seconded by the king, who, as a preliminary step, called together the people of Judah and Jerusalem and compelled them to enter into a covenant to walk after Jehovah and to keep his statutes. That the part which the people acted on that occasion may

have been only a matter of form may be inferred from the fact that the word of an Oriental despot was final and authoritative. But the king, at least, had given proof of his willingness to aid those who were engaged in the effort to bring about a reformation. With the details of the work we are not acquainted; but it is not improbable that Jeremiah and the king visited, in company, the principal cities of Judah, the former explaining and enforcing the teachings of the book which had been found in the temple, the latter superintending and directing the work of destroying the images and altars connected with the worship of the false gods. It was the part of the prophet to rebuke and exhort, that of the king to uproot and destroy. The work which was under the supervision of the king was similar in character to that attempted in the reformation of six years before; but it was carried on with more zeal and thoroughness.

Two questions: (1) How long were the king and the prophets engaged in this second attempt to bring about a national reformation? (2) Did the famous passover of Josiah referred to in 2 Chron. 35: 1-19 and 2 Kings 23: 21-23 precede or follow the great reformation? A definite answer cannot be given to the first, although perhaps a long time was not occupied in the attempt. So far as the second question is concerned, is it not more probable that the passover followed the reformation?

Little is said concerning Josiah's military exploits. The little that is known is, however, significant. He made Judah independent. He recovered from the Assyrians the territory of the Northern kingdom and exercised authority over the same. He also considered himself strong enough to take the field against Pharaoh Necho when the latter was marching towards the Euphrates with a view to bringing Syria under Egyptian control. An interesting question arises: Did Josiah enter upon this campaign against the advice of the leaders of the Jehovistic party? Was his decision to take the field against the Egyptian king additional proof of his independence?

His work, however, was done. His days of usefulness were at an end. Mortally wounded at Megiddo, he returned

to Jerusalem only to die. But what was his work? Was it not to arrest, if only for a moment, the process of moral disintegration, and to aid those who were making a last heroic effort to lead the people back to Jehovah, their rightful king? How well he performed his part may be inferred from these statements: "Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to the law of Moses" (2 Kings 23: 25); and he [Josiah] "made all that were found in Israel to serve, even to serve the Lord their God. All his days they departed not from following the Lord, the God of their fathers" (2 Chron. 34: 33). Such praise is not discriminating. It is extravagant; and yet it was in a large measure justified by Josiah's sympathy, especially from the twelfth year of his reign, with all moral and religious movements; and by his well-meaning, yet fruitless attempt to force the people to renew their allegiance to Jehovah. For the work to be done, he was in every way fitted. He may have been of a religious turn of mind, yet he was not dreamy, visionary, mystical, but positive, aggressive, warlike. Had the condition of affairs been more favorable, he would have converted Judah into a powerful and compact nation and have been to the Southern kingdom what Jereboam II. was to the Northern. Had he lived in the times of the Maccabees and been a private citizen, he would have been a Zealot of the Zealots, and have surpassed the most zealous in his zeal for the law. He failed to bring about a radical and permanent reformation, not because of any defect in his character, not because of any weakness or lack of earnestness on his part, but simply because the process by which the national life was poisoned, and the national character undermined, was too complete to be permanently arrested by any power, human or divine. The favor of Jehovah, because of the transgressions of the people, had been withdrawn. The nation was abandoned to the fate which it so richly deserved. The plans of men were therefore destined to come to naught. Josiah did what he could to ward off the evil day; but Judah had sown the wind. It had therefore to reap the whirlwind.

OLD TESTAMENT STUDY IN SWITZERLAND.

I. FRENCH SWITZERLAND.

By Rev. NATHANIEL I. RUBINKAM, Ph. D.,

Basel, Switzerland.

I have been asked by the Editor of the STUDENT for an account of Old Testament work and workers in Switzerland. Having just returned from a visit to the university centers of French Switzerland, the material collected will occupy the limits allowed to this sketch, and I will leave the interesting subject of German Switzerland for another writing.

As is well known, Switzerland has seven universities, three in German Switzerland, Basel, Berne and Zurich, and three in French Switzerland, Geneva, Lausanne and Neuchâtel,* with Freiburg on the border between French and German Switzerland, where each professor gives his lectures in the language in which he announces them. The theology at Freiburg is entirely Catholic. Berne has both a Catholic and a Protestant Theological Faculty. All the other Swiss Universities are entirely Protestant.

The universities, however, do not provide the entire theological training in Switzerland. The small territory of French Switzerland supports six theological faculties. Besides the theological faculties of the universities of Geneva, Lausanne and Neuchâtel, which educate students for the national (established) church, each of these cities has an independent theological faculty, viz.: those of the Free Church (*Église Libre*) in Lausanne and Neuchâtel and the independent, *École de Théologie* of Geneva.

The students of these independent faculties supply the *Église Libre* of French Switzerland and of France, or if they enter the national Reformed Church of France they first go to Paris or Montauban for their diplomas.

On my recent visit it was my pleasure either to hear, or to confer personally, with the professors in Old Testament work in each of the six faculties referred to. Speaking broadly,

* Neuchâtel still retains the name of Académie.

the professors of the Universities follow the advanced critical school of Germany in Old Testament work. Neither minister nor theological professor in the National Church of Switzerland is required to subscribe to any Confession, and no professor is asked to square his exegesis with any dogmatic position. The Old Testament professors in the Free theological faculties occupy a moderate critical position, consistent with their connection with a church pronouncedly conservative and their zeal for the spiritual welfare of the students. The *Église Libre* is dependent for its life largely upon the efforts of the professors in its theological faculties, and its professors feel their vital connection with the church.

In the University of Geneva the Old Testament work is done by Prof. E. Montet. During the present winter he has been reading the second part of Isaiah (40-66), the first Book of Kings and the History of Israel, besides giving a course in Hebrew grammar and one hour a week in comparative Semitic grammar. He has published a small outline of Hebrew grammar, besides one or two treatises on Old Testament themes.*

When I entered the *Oratoire* in Geneva, where the lectures of the *École de Théologie* are held, there were a number of striking contrasts to the university methods, such as the devotional exercise at the beginning of the lecture in place of short and formal *Mein Herrn* or *Messieurs* of the universities; also the free intercourse between professors and students in asking and answering questions. The greatest contrast is the prescription of the course. The students have a course laid out for them and have no choice but to attend the lectures prescribed from nine to twelve o'clock each day. The student is not his own master as is a university student. These suggest problems for study in educational work.

The Old Testament chair in the *École de Théologie* has been occupied since 1886 by the accomplished Prof. A. J. Baumgartner. He is a young man, in his thirties, but has already done much literary work. He translated Strack's Hebrew

* *Étude littéraire et critique sur le livre du prophète Joël.* Genève, 1877.

Essai sur les origines des partis Saducéen et Pharisien et leur histoire jusqu'à la naissance de Jesus Christ. Paris, 1883.

Grammar into French and used it in his classes until he was relieved of drill work by being given an assistant in Hebrew instruction.

He has prepared also a short Introduction to the Hebrew language,* and edited the Commentary on Joel by Eugène le Savoureux.† Two years ago he received the degree of Doctor of Philosophy from Leipzig on account of his critical work on the Proverbs. The present winter he is giving an exegesis of Ecclesiastes, I Kings 18–II Kings 8, and special introduction to the prophetic books and Hagiographa. He also conducts an Institutum Judaicum at his residence, reading with the students "Jesus Christus in Thalmud," by Laible and Dalman. He is one of the teachers of the present day who carry into their work the influence of Franz Delitzsch.

I happened in Lausanne when Prof. Vuilleumier of the University was giving an Exegesis of Isaiah 53. Besides Deutero-Isaiah, he is reading the Book of Judges, and lecturing on Biblical Theology in the Old Testament. Prof. Vuilleumier is joint editor with Prof. Astié of the *Église Libre* of the "Revue de Théologie et de Philosophie," published at Lausanne.

The Old Testament chair of the Faculty of the *Église Libre* at Lausanne is ably filled by Prof. Lucian Gautier. Like almost every professor of Hebrew and Old Testament in French Switzerland, he studied in Germany. He was also a pupil of Franz Delitzsch. He gives the impression of an earnest and yet cautious student of the present-day criticism. In reference to the two most recent Introductions, that of Driver and that of Cornill, he remarked, in our interview, that they showed that we are not yet prepared to make an Introduction to the Old Testament

Prof. Gautier is an acceptable preacher in Lausanne and an active friend of the Church. As to his publications, besides the translation of an Arabic text‡ which procured for

* Introduction à l'étude de la langue Hébraïque. Aperçu histoire et philologique. Pp. 96. Paris. Librairie Fischbacher.

† Le Prophète Joël. Introduction critique traduction et commentaire avec un index bibliographique publié d'après les notes de Eugène le Savoureux.

‡ Ad-Dourra al-Fâkhira, la Perle Précieuse de Ghazâli, traité d'eschatologie Mussulmane. Genève, Bâle, Lyon. 1878.

him the Doctorate, he has recently published a work on Eze-kiel.*

In his Old Testament exegesis, instead of confining him- self to one or two books in a term, he gives an exegesis of extracts from each Old Testament book, thus, in the theolog- ical course, covering the whole Old Testament. The present winter he is thus covering all the prophetical writings, read- ing Introduction to the Old Testament and teaching Hebrew grammar.

In order to give a preliminary year to Hebrew, etc., the theological course is four years. At Neuchâtel I heard Prof. Perrochet, of the Académie, teach a class in Hebrew from a book prepared by himself from Kautzsch's Manuel.† The Académie at Neuchâtel, unlike the universities, admits begin- ners in Hebrew and adapts the instruction to them by making two divisions of theological students. Prof. Perrochet during the present winter is also giving exegetical lectures on I and II Samuel and the Pentateuch, and Prof. Ladame, The His- tory of Israel and Archæology. In the Independent Faculty of Neuchâtel Prof. H. de Rougemont takes the Old Testament exegetical work, and during the present winter is reading Joshua, Jeremiah, Proverbs, besides the cursive reading of Hebrew texts.

Prof. Monvert is reading the History of Israel and Old Testament Introduction. Biblical Theology is taught by the able Prof. Gretilat, whose *Exposé de Théologie Systématique*, (4 Vols.) has just appeared. The Theological course is here two years, but for third and fourth years the student is rec- ommended to study in Germany or Scotland. The famous and venerable Dr. Friederic Godet is still a member of the Independent Faculty of Neuchâtel, and reads one hour a week. He is still a hard worker in his study, and is at present con- ducting the publication of an annotated Bible,‡ comprising an introduction to each book with a new translation and notes. The Prophetical Books and Pentateuch are now

* La Mission der Prophète Ézéchiél. Pp. 376. Lausanne, 1891.

† Exercices Hébreux d'après le Manuel Hébreu-Allemand E. Kautzsch, mis en corrélation avec la grammaire hébraïque de Preiswerk. Par A. Perrochet.

‡ La Bible annotée par une société de théologiens et de pasteurs. Neuchâtel.

ready. In one of my delightful interviews with Dr. Godet, I asked his opinion as to the necessity of preparatory courses in Hebrew for students intending to enter a theological seminary, stating that in America, until lately, the student did not think of studying Hebrew until he entered upon his three years' seminary course, and that still there is a feeling in many college faculties against a Hebrew course in college, the seminary course being considered sufficient for this branch. "Oh, no," he said warmly, "it is too little, too little, the student should have a knowledge of Hebrew before entering upon his theological course. We require a student to be able to read six chapters in the Hebrew Bible before he enters our course. Thus only can a student get the real benefit of the theological school."

Prof. Baumgartner, referred to above, recently published an address upon Hebrew Instruction among Protestants* which is very suggestive. The historical part shows that it has been the churches of the Reformation which have laid the greatest stress upon the necessity of instruction in the Hebrew tongue, and which have *required* of their ministry a knowledge of the original languages of the Old Testament. He quotes the law in Germany by which a student, upon entering the theological department of a university, must present his gymnasium (college) certificate of proficiency in Hebrew or make up the deficiency and submit to an examination.† He makes a strong plea for better preparation in Hebrew on the part of students entering upon theological courses.

In America, the Hebrew summer schools, the prizes offered by some seminaries for proficiency in Hebrew, and thitro induction of Hebrew as an elective in some colleges, have awakened a greater interest in Old Testament study. The question is perhaps worth considering whether our theological faculties should bring about a uniform result in this respect by making a knowledge of the rudiments of Hebrew a requisite for admission to the Theological seminaries.

* De l'enseignement de l'Hebreu chez les Protestants à partir de l'époque de la réformation. Genève, 1889.

† The same is true of Switzerland.

Founding of the Christian Church, 30-100 A. D.

IN FIFTY STUDIES.

PREPARED BY CLYDE W. VOTAW, CHICAGO, ILLS.

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STUDY X.

SEC. 9. STEPHEN'S CAREER. HIS DEFENSE OF HIS DOCTRINE THAT THE GOSPEL WAS SUPERIOR TO, AND WOULD FREE ITSELF FROM, THE OUTWARD FORMS OF JUDAISM.

Acts 6:8—7:60.

34 A. D.

JERUSALEM.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 76-95; (2) Gloag's Comty. on Acts, I: 213-269. (3) Meyer's Comty. on Acts, pp. 127-163. (4) Expositor's Bible on Acts, I: 288-345. (5) Neander's Planting and Training of the Christian Church, I: 48-56, II: 73-79. (6) Bible Dictionary, arts. Diaspora, Stephen. (7) *Vaughan's Church of the First Days*, pp. 136-156. (8) *Peloubet's Notes*, 1892, in loc. (9) *S. S. Times*, Mar. 3, 1883. (10) *Farrar's Life of St. Paul*, pp. 65-95. (11) Conybeare and Howson's *Life of St. Paul*, pp. 55-62. (12) *Stalker's Life of St. Paul*, pp. 30-32. (13) *F. C. Baur's Life of Paul*, I: 42-60.

FIRST STEP: FACTS.

1. Consider the following paragraph divisions of the material of this Section:

PAR. 1. *Vv.* 8-10. CHARACTER AND ACTIVITY OF STEPHEN.

PAR. 2. *Vv.* 6:11-7:1. ARRAIGNMENT OF STEPHEN BEFORE THE SANHEDRIN.

PAR. 3. *Vv.* 2-53. STEPHEN'S DEFENSE OF HIS DOCTRINE.

(1) 2-16, exposition of the Patriarchal history.

(2) 17-43, exposition of the Mosaic history.

(3) 44-50, exposition of the Royal and Prophetic history.

(4) 51-53, denunciation of the present generation of Jews.

PAR. 4. *Vv.* 54-60. MARTYRDOM OF STEPHEN.

2. The student will work out carefully the verse synopses of Paragraphs 1, 2 and 4, as in previous studies.

3. Paragraph 3 will be treated thus: (a) compare minutely and attentively the Israelitish history as summarized by Stephen with the Old Testament record of the same (use a marginal reference Bible), criticising Stephen's presentation of this history. (b) make a concise paraphrase of the entire Defense, which will set forth the material in the argumentative light in which Stephen presented it (see especially Vaughan's paraphrase, and discussions in Meyer, Neander and Expositor's Bible).

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4. In addition to this paraphrase of Par. 3, let the remaining material also be paraphrased, and the transcript of the Section thus obtained be properly preserved.

SECOND STEP: EXPLANATIONS.

PAR. 1. *v.* 8, (a) the preceding verses of the chapter are introductory to this account of Stephen's preaching and martyrdom. (b) an indefinite lapse of time between *v.* 7 and *v.* 8. (c) "Stephen"—recall what has been ascertained previously concerning him. (d) "grace"—note *AV*, and show difference. (e) "power"—what is meant by this? (f) "wonders . . . signs"—what difference, and are any of them specifically recorded? (g) explain the fact that Stephen is the first recorded miracle-worker outside the twelve. *v.* 9, (a) "but"—note *AV*, and explain the change. (b) "Libertines"—meaning and origin of the name. (c) discuss (*at length*) the five classes of Jews named here, defining the localities and the characteristics of each class (see especially *Gloag* in loc.). (d) how had they come to live in those places, and why were they now living in Palestine again? (e) why had each class a synagogue of its own in Jerusalem? (f) in what respects did their synagogues differ from those of the strictly Palestinian Jews? (g) "disputing"—meaning, cf. *Mk.* 8:11; 9:14; *Acts* 15:7; 24:12. *v.* 10, (a) "not able"—why not? (b) "wisdom"—state the elements of Stephen's wisdom. (c) "Spirit . . . spake"—what is meant?

PAR. 2. *v.* 11, (a) "then"—explain the connection. (b) "they"—who? (c) "suborned"—meaning? (d) what were the blasphemous words referred to, cf. *vv.* 13f? *v.* 12, (a) "they"—who? (b) why did the people join now in the persecution? (c) what was the previous attitude of the elders and scribes? (d) what was the "council"? *v.* 13, (a) "false witnesses"—why were such resorted to, and in what respects were they false? (b) "holy place"—what is referred to, cf. *Mk.* 14:58? (c) "the law"—what? *v.* 14, (a) if Stephen did not say this, what did he say, cf. *Acts* 7:48? (b) was speaking against the Temple and Mosaic ritual necessarily equivalent to speaking against God and Moses? (c) why did it seem so to them? *v.* 15, (a) "fastening . . . eyes"—to see what defense he would make? (b) "face . . . angel"—just what is to be understood by this expression? *v.* 7:1, (a) "high priest"—why he? (b) "these things"—what things? (c) observe the formal call to defense.

PAR. 3. (1) *vv.* 2-16, (a) "God of glory"—meaning, cf. *Psa.* 29:3; 24:7; *Isa.* 6:3; *Ex.* 24:16; *Rom.* 9:4. (b) explain the following discrepancies in Stephen's narrative, as compared with the *O. T.* account: *vv.* 2b-4a and *Gen.* 12:1-4, as to place of Abraham's call; *v.* 4b and *Gen.* 11:26, 32; 12:4, concerning Abraham's father at time of Abraham's departure; *v.* 5a and *Gen.* 23:3-20, as to a possession in Canaan; *v.* 6d and *Gen.* 15:13; *Ex.* 12:40; *Gal.* 3:17; *Josephus's Ant.* 2:9:1; 2:15:2, as to number of years of Egyptian bondage; *v.* 14c and *Gen.* 46:27; *Ex.* 1:5; *Deut.* 10:22; *LXX.* on same, as to number of Joseph's kindred; *v.* 16a and *Gen.* 50:13 (cf. *Gen.* 23:19); *Josh.* 24:32; *Josephus's Ant.* 2:8:2, as to place of Jacob's burial; *v.* 16b and *Gen.* 33:19; 23:3-20, as to Abraham's purchase. (2) *vv.* 17-43, (a) "time . . . drew nigh"—for what? (b) "multiplied"—cf. *Ex.* 1:5, 7, 12; 12:37. (c) "another king"—explain. (d) "cast out"—explain.

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(e) "wisdom . . . Egyptians"—in what did it consist? (f) "forty years"—cf. Deut. 34:7; Ex. 16:32; 7:7. (g) *explain in v. 25 the enlargement of the Exodus account.* (h) consider in vv. 25ff the allusion in parallel to the Jewish treatment of Christ, (i) similarly also in vv. 35-41. (j) observe how exalted a place is given Moses by Stephen, in answer to their accusation against him. (k) "*book of the prophets*"—meaning. (3) vv. 44-50, (a) "*tabernacle . . . testimony*"—*why so called?* (b) "*Joshua*"—compare the unfortunate reading of AV, and explain. (c) "*unto . . . David*"—*reference to the thrusting out, or to the continuance of the tabernacle?* (d) *why was Solomon, rather than David, the builder of the Temple?* (e) what was Stephen's purpose in the transition of v. 48 and the prophetic citation which follows to substantiate same, cf. Isa. 66:1f; 2 Chron. 6:1sq., especially v. 18. (4) vv. 51-53, (a) explain Stephen's change here to direct denunciation and accusation. (b) give exact meaning of v. 51a, cf. Rom. 2:29; Ex. 32:9; Lev. 26:41; Deut. 10:16; Jer. 6:10. (c) "*resist*"—how had they done this? (d) "*persecute*"—cf. 2 Chron. 36:15f; Matt. 23:34-37. (e) on v. 52c, cf. Acts 3:14f; 22:14; Matt. 27:19. (f) "*ordained by angels*"—*exactly what is meant, cf. Heb. 2:2; Gal. 3:19; Josephus's Ant. 15:5:3.*

PAR. 4. v. 54, (a) "*now when*"—what is the force of the connection? (b) "*they*"—who? (c) "*these things*"—what things? (d) "*cut . . . heart*"—cf. Acts 5:33, and state meaning. (e) "*gnashed . . . teeth*"—*describe the custom and its significance.* vv. 55f, (a) "*full . . . Ghost*"—turn to similar former statements concerning Stephen. (b) "*looked . . . heaven*"—*what was the exact character of this vision?* (c) "*Jesus standing*"—cf. Matt. 26:64; Eph. 1:20, *why "standing"?* (d) "*Son of Man*"—*study the usage of this term, and explain its meaning.* (e) *what was Stephen's purpose in telling of what he saw?* v. 57, (a) "*cried out*"—cf. Acts 19:32; Matt. 27:23; Jno. 19:12. (b) why would they not listen to Stephen? (c) "*rushed upon him*"—*had they any authority for doing so?* (d) who were the perpetrators of this deed? v. 58, (a) "*cast . . . city*"—why, cf. Deut. 13:6-10; 17:2-7; Lev. 24:10-16. (b) *where was the place of stoning?* (c) "*garments*"—why laid aside? (d) "*young man*"—between thirty and forty years of age? (e) why were the garments laid at Saul's feet, cf. Acts 22:20? v. 59, (a) "*calling*"—cf. Acts 9:14, 21; 22:16; Rom. 10:12. (b) "*the Lord*"—cf. AV, *observe there is no word in the original, and explain why it should refer to Jesus.* (c) with Stephen's words compare Lk. 23:46, and consider his Christ-like spirit. v. 60, (a) "*kneeled*"—when and why? (b) "*lay not this sin*"—as Jesus said, Lk. 23:34, and compare 2 Chron. 24:22. (c) "*fell asleep*"—the Christian aspect of death, cf. Jno. 11:11; Matt. 27:52; 1 Cor. 15:18, 51; 1 Thess. 4:13f.

THIRD STEP: TOPICS.

1. Stephen. (1) what was Stephen's position in the Church? (2) *what was the occasion and what the reason for that appointment?* (3) what were the chief characteristics of the man? (4) *estimate from his address the amount of his ability and knowledge.* (5) *what was his nationality and what his age?* (6) was he a member of a Hellenistic synagogue; if so, why? (7) *what was the duty of the synagogue toward any of its number who taught heretically?* (8) how did the disputation between Stephen and the

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others probably arise? (9) what was the character and power of Stephen's discussion? (10) why did his antagonists resort to violent methods of suppressing him?

2. Christianity versus Judaism—the New Doctrine. (1) what had been the entering of the wedge between the Jewish and the universal aspect of the Gospel (cf. Sec. 8, Topic 3)? (2) *why would the larger view of Christianity naturally arise among the Hellenistic Jews?* (3) define as exactly as possible what Stephen's doctrine was? (4) how did it differ from the apostolic conception of the Gospel? (5) how did it differ from the doctrine of Christianity held by Paul? (6) was the main point in Stephen's conception the abolition of Jewish ritualism, the spiritualization of religious life and worship? (7) did he positively advocate the admission of Gentiles into the Church as such, or was that a corollary to his proposition which he did not discuss? (8) *was it from the Jewish or from the Gentile view-point that he obtained his new conception of Christianity?* (9) Did his teaching concern primarily the Jews, or the Gentiles? (10) what was the source of his new doctrine? (11) was it what Jesus had himself taught, cf. Jno. 4:24f, et al.? (12) if it went beyond Jesus' teaching concerning Jewish legalism, was it a true development of that teaching? (13) why were not the apostles able to gain this new conception? (14) Stephen is often called the "forerunner of Paul"—define exactly how he was this. (15) Consider carefully the significance to the Christian Church of this new and revolutionizing doctrine. (16) to what extent did the Christians support Stephen in his new teaching?

3. The Arraignment and Trial. (1) who instituted the proceedings against Stephen? (2) for what purpose? (3) *why was it necessary to summon false witnesses?* (4) what was the charge entered against Stephen (cf. Deut. 13:6-11)? (5) how much of this was true, and how much was false? (6) *this was the third conflict between the Jews and the Christian Church—in what respects did it differ from the previous two?* (7) who were now the leaders in the persecution, and why? (8) why was this conflict so bitter and desperate? (9) what change in the attitude of the people toward the Christians now took place? (10) why? (11) *describe the method of procedure in the trial.* (12) narrate the incidents connected with it.

4. Stephen's Defense. (1) consider what it was that Stephen undertook to do by this speech; was it: (a) to make an historical argument for the Messiahship of Jesus; or, (b) to contrast God's benefits to the nation with their ungrateful and rebellious spirit toward him throughout their history; or, (c) to argue the freedom and spirituality of religion, with an exhibit of how the Jews had continually opposed the same; or, (d) to apologetically support Moses and the sacred institutions, with a secondary purpose to teach a higher conception as to these things and to upbraid the Jews who were so averse to new and enlarged truth. (2) *describe the method which he employed to accomplish his purpose.* (3) would any other line of argument than the historical one have served him so well; if not, why not? (4) note and explain every application of the history which Stephen makes to the situation in which he was placed. (5) name the chief characteristics of this defense. (6) *was the speech interrupted at v. 51 by the dissent of his hearers, so that vv. 51ff are different from what they would have been, and the argument was left unfinished because cut short by the violence of his enemies?* (7) if so, what

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further development of his defense would he have adduced? (8) why did Luke give so extended an account of Stephen's speech (cf. especially Camb. Bib., Introd. p. 11f)? (9) is it an abstract, or the entire defense? (10) how may we suppose that it was preserved? (11) *describe and explain Stephen's handling of the Old Testament history.* (12) *account as best you can for the many historical discrepancies the speech contains.* (13) *how do they affect the historical trustworthiness of the Acts narrative?* (14) are you convinced by Stephen's argument that his conception of the Gospel was the true one?

5. The Execution. (1) was there any regular condemnatory decision given against Stephen by the Sanhedrin? (2) how far was the Sanhedrin responsible for the murder? (3) *were such acts of mob violence uncommon?* (4) who were the men that did the killing? (5) was the legal form observed? (6) *describe the regulations concerning, and the method of procedure in, stoning a guilty person.* (7) consider the character of Stephen as disclosed in his martyrdom. (8) make a careful study, in detail, of the final accusation, trial, condemnation and execution of Jesus, as compared with those of Stephen, noting likenesses and differences. (9) name the most important effects of Stephen's martyrdom: (a) upon the Jews; (b) upon the Christians and upon the Church. (10) what has ever been the lesson and the influence of the martyr Stephen upon the Church throughout its history.

6. Saul's Relation to Stephen's Death. (1) how came Saul to be in Jerusalem at this time? (2) to what synagogue did he belong, presumably? (3) is it probable that he was one of Stephen's opposing disputants? (4) what was Saul's doctrinal position at this time regarding Christianity? (5) why would he be disposed to refute and suppress Stephen? (6) had Saul any official position at this time? (7) why were the garments of the witnesses placed at his feet? (8) consider and explain Acts 22:20. (9) also Acts 8:1. (10) was Saul a hearer of Stephen's final defense? (11) if we have the privilege of conjecture, what may we suppose to have been Saul's thought and feeling as he listened to the eloquent, inspired and mighty exposition of the doctrine which he was afterward to espouse, develop and disseminate? (12) in what respects, and to what degree, if any, did this experience with Stephen affect or determine Saul's subsequent conversion?

FOURTH STEP: OBSERVATIONS.

1. This was the third conflict of the Sanhedrin with the Christian Church, and the most comprehensive and most severe.
2. For the first time the common people join the opposition, in the belief that Christianity is going to destroy the most sacred Jewish institutions.
3. Hellenistic Jews had synagogues of their own in Jerusalem.
4. Stephen belonged to one of these, and it was there that he advanced and defended his new conception of Gospel truth.
5. It was given him to see that the religion of Christ was essentially spiritual; that it was therefore superior to, and must in its full acceptance free itself from, the whole ritualistic and legalistic system of Judaism.
6. This doctrine was accounted blasphemy against God and Moses, and he was brought to trial therefor before the religious judiciary of the Jews.

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7. In his defense he presented a synopsis and interpretation of Old Testament history, giving a most exalted position to Moses and the Mosaic system, at the same time showing that all through that history the spiritual was the substance while the formal was but the shadow, a truth they had all along refused to see, and which, now that it was time for the shadow to disappear in the bright light of the spiritual Gospel, they positively rejected.

8. Stephen's attitude before the Sanhedrin was one of calm and inspired confidence, a joyful, holy consciousness that he was the ambassador of Christ.

9. The execution was probably the work of an infuriated Jewish mob, no legal condemnation having been passed; yet there was a general concurrence in, and gratification respecting, what was done.

10. The saintly character of Stephen, and his inspired mission, were manifest in the glorious manner of his death.

11. Saul was one of the most interested participants in the persecution and murder of Stephen.

FIFTH STEP: SUMMARY.

1. Make an orderly record of the information which this Section affords concerning the following topics:

- (1) the understanding which the Christians at this time had of the Gospel as related to Judaism.
- (2) the attitude of the Hellenistic Jews toward the Christian Church.
- (3) the attitude of the Sanhedrin, especially of the Pharisaic element, toward the Christians.
- (4) the changed attitude of the common people toward the Christians.
- (5) the loyalty of the Christians toward the Gospel, and their unity as a Church.
- (6) God's care for his faithful servants.
- (7) The Christian conception of the Old Testament history.

2. Narrate carefully the history of Stephen, describing his character, office, work, doctrine, trial and execution, with a consideration of the effect of his career upon the Church of his own and of subsequent eras.

3. Write out a clear, concise discussion of Stephen's doctrine concerning Christianity, showing how it marked a signal advance toward the generation and solution of the great Gentile problem.

SIXTH STEP: TEACHINGS.

1. The developed stages, enlarged views and loftier conceptions of religious truth are commonly established only in the face of violent, sincere opposition.

2. The spiritualization of religious life and worship does not call for the entire abandonment of form and locality, but makes sacred rites and sacred places subordinate and unessential.

3. The true attitude of the Christian toward his enemies and toward death is revealed in the last words of the martyr Stephen.

4. Prayer may be offered directly to Christ, or to God through Christ. The usage of the primitive church embraced both.

5. A true conception of inspiration is to be gained by a study of the Biblical characters and records; these two chapters of Acts (6 and 7) are particularly valuable in such a consideration..

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*STUDY XI.*REVIEW OF THE FIRST DIVISION—THE PERIOD OF
JEWISH CHRISTIANITY.*SECS. 3-9.**STUDIES IV-X.*

Acts I: 1-7: 60.

30-35 A. D.

JERUSALEM.

BIBLIOGRAPHY.—The literature on these chapters has already been indicated in detail in connection with each Section. For a rapid and general view of the Church in these years see: (1) Schaff's *History of the Christian Church*, I: 224-249, 432-564 *passim*. (2) Fisher's *History of the Christian Church*, pp. 19f, 35-42. (3) Fisher's *Beginnings of Christianity*, pp. 546-580. (4) McClintock and Strong's *Cyclopædia* (also *Bible Dictionary*), arts. *Apostolic Age*, *Church*.

FIRST STEP: REVIEW OF THE MATERIAL.

1. Read over slowly and with thoughtful attention Acts 1-7 inclusive; do this at least three times, until your knowledge and conception of the Christian Church in this Period is complete, organic, vital.
2. Read over the paraphrase of these chapters which you have made, with the same object in view, and also to see where you have made a faithful portrait—transcript, of the original. A complete, toilsome, original paraphrase is of the first importance.
3. Fix in mind your Analysis of this material into Sections and Paragraphs, with their appropriate titles and references. If you have not previously made such a "Table of Contents" of these chapters, make one now. The titles and references have all been given in connection with each Section; you have only to bring them together, and you will find such a synopsis very valuable.
4. Go carefully over the Chronological Chart, committing to memory the dates, the consecution, and the relative importance of the events of this Period; in the same way reconsider the Outline of the Course thus far, observing now whether in the light of your study the divisions of the material and the titles given to the Sections, are the best and truest possible; read over the Preliminary Suggestions, and judge whether you have faithfully adhered to the spirit, the purpose, the method and the requirements of the Course.

SECOND STEP: REVIEW OF THE DETAILED STUDY.

1. Take up each Section by itself, in order, and under Explanations reconsider every point made, every question asked. Refresh your mind as to all the details of the history and the record itself. Read such notes as you have in connection with this Step of each Study, and look up again any information or explanation which you cannot recall.
2. With the same thoroughness and purpose review all the Topics given in connection with each Section; some of the questions can now be

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answered in a completer and more intelligent way, while the importance and the relations of the Topics will be more clearly seen. This final review treatment of the Topics should be exceedingly interesting and useful.

3. Go once more over the Observations noted in connection with each Section, including also the new ones which you have added in your study. If you have not previously done so, mark in connection with each Observation the particular chapter and verse from which it has been drawn. Fix well in mind the information concerning the Church which is contained in these Observations.

THIRD STEP: SYNTHETIC VIEW OF THE CHURCH IN THIS PERIOD.

All of the detailed information which has been gathered and classified in connection with each Section, under the head of Summary, is now to receive a further study and a permanent organization. The Christian Church in this Period must be made to stand out in all its features and characteristics as strikingly and as clearly as does a well-built structure. A tentative framework is herewith given upon which to arrange this exhibit of the Church, using the material already collated. Additions may be made to this framework, if necessary or desirable. Carefully re-examine all your acquired information, and enter every item of it in some appropriate place. If it be possible, accompany each item of description with the exact reference to the passage or passages where that particular information is found. The synthetic view of the Church in this Period, thus worked out, should be put into written form, in that way securing the knowledge to you, and putting you in possession of an essay whose value and usefulness you will always appreciate.

1. THE ENVIRONMENT OF THE CHURCH. (1) location. (2) geographical limitation. (3) civil power. (4) religious power. (5) Pharisees. (6) Sadducees. (7) common people. (8) three Sanhedric trials. (9) relation to the Jewish religion. (10) relation to the Jews themselves. (11) relation to the Gentiles.

REMARK.—It is not possible here to indicate more in detail the discussion which is desired concerning each of these themes. The student is expected to recall (and a little sober thought will enable him to do this) all the essential points of interest and importance which attach to each sub-topic given, and which need presentation in this synopsis.

2. THE ORGANIZATION OF THE CHURCH. (1) absence of organization at the start. (2) the apostles as leaders. (3) their authority. (4) method of conducting business. (5) change introduced on the Day of Pentecost. (6) resemblance to the synagogue. (7) peculiarities. (8) the office of deacon. (9) government. (10) discipline.
3. THE INSTITUTIONS OF THE CHURCH. (1) rites—baptism, Lord's Supper. (2) the Agape. (3) conditions of admission to membership. (4) creeds. (5) religious services—public, private. (6) preaching. (7) instruction. (8) places of worship. (9) sacred days.
4. THE INTERNAL LIFE OF THE CHURCH. (1) fellowship. (2) unity. (3) charity. (4) co-operation. (5) property relations. (6) loyalty to the Gospel. (7) individual morals. (8) social life. (9) growth in numbers. (10) growth in grace. (11) division of duties. (12) miracle-working.

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5. THE DOCTRINE OF THE CHURCH. Concerning: (1) God. (2) Christ (3) the Holy Spirit. (4) the crucifixion and resurrection. (5) the Kingdom of Christ. (6) their duty regarding it. (7) the Second Advent. (8) the Gentiles.
6. THE PROVIDENTIAL CARE AND GUIDANCE OF THE CHURCH. (1) the ordering of events. (2) the testimony of miracles. (3) the inspiration of the leaders. (4) the blessing through persecution. (5) preservation of the Church's integrity. (6) dispersion to spread the Gospel. (7) larger scope and deeper meaning of the Gospel.

FOURTH STEP: REVIEW OF THE TEACHINGS.

1. Reconsider carefully the Teachings given in connection with each Section, also others which you have added to them. Note with each, if possible, the particular chapter and verse from which it is drawn. Estimate its truthfulness and significance as concerns the primitive Church; also its application to the individual disciple and to the Christian Church of to-day.
2. Enter, as you may have opportunity, upon a consideration of the characteristics of the Church in this first Period as compared with the characteristics of the Church of the present time. Much information, faith and wisdom can be gained from a study of the changes which experience has worked. Observe the differences, then and now, in: (1) the form and content of preaching. (2) church organization and government. (3) content of Christian belief. (4) rites, services, sacred occasions and places. (5) practical life—religious, ethical, social, commercial, political. (6) the divine inspiration of the leaders in the Church. And so on.

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Biblical Work and Workers.

A course of eight lectures was recently given in London by Rev. J. Estlin Carpenter on *Theology in the Book of Isaiah*. Dr. Hugh Macmillan is announced as the next Cunningham lecturer. He will deliver the course in the spring of 1894, the subject of which will be: *Recent Researches and Discoveries in connection with Biblical Archaeology*.

A new forthcoming work by Canon Cheyne entitled "The Study of Criticism," is announced by himself in a recent article. He also speaks of the new edition of Smith's Bible Dictionary, which has been long expected, and gives us to understand that the articles upon the Books of the Pentateuch in the new edition of the Dictionary will be written by Professor Driver, author of the recent Introduction to the Books of the Old Testament.

The quarterly statement of the Palestine Exploration Fund contains a large amount of interesting information. It gives an account of an examination for the first time of the pool north of Jerusalem, and tells of the discovery of a series of tombs with an inscription not yet read, of a careful calculation of the length of the cubit, of the progress under great difficulties of the work at Tel-Hesy, of a number of inscribed lamps recently found, of the true date of Sinaitic inscriptions, and of a curious examination of the mud of the Dead Sea which is seen to contain the bacilli of gangrene and tetanus.

The popularity of the series of expository works called the Expositor's Bible is evidenced by the announcements of the English publishers concerning some of the volumes. Dr. Dods' "Genesis" has reached the fifth edition; Chadwick's "Exodus," Kellogg's "Leviticus," Horton's "Proverbs," Ball's "Jeremiah," have each passed the third thousand; Blaikie's "Samuel," and Coxe's "Ecclesiastes" are beyond the fourth thousand; while in the case of Geo. Adam Smith's "Isaiah" the high-water mark of the eighth thousand has been attained. There can be no doubt that the American publishers of this series could give yet more gratifying reports of its wide distribution.

The second volume of the "International Theological Library," edited by Profs. Briggs and Salmond, is now in the press of T. and T. Clark. It is by Dr. Newman Smyth, and is upon *Christian Ethics*. The first volume of the series was Dr. Driver's *Introduction to the Old Testament Literature*, which was so remarkable a success. The public has good reason to expect that each number of this "Library," as it appears, will take the highest place in its respective department. The same publishers announce volumes by Prof. Salmond and Dr. Paton J. Gloag. Messrs. A. and C. Black will soon issue a work by Rev. W. W. Peyton on *The Johannine Memorabilia of Jesus*, and Macmillans have just published a book on *The Growth and Formation of the Canon of the Old Testament*, by Prof. H. E. Ryle, of Cambridge.

The new edition of Josephus's works, edited by Prof. Benedict Niese, of Marburg, is one volume nearer completion, Books 11-15 of the *Jewish Antiquities* having just appeared. In 1885 he published Books 6-10, in 1887 Books 1-5, and in 1890 Books 16-20. In addition to these also, the two books against Apion, and the Life of Josephus. The text is so arranged that the paragraphs are marked on one side of it and the lines on the other. References are given to the Old Testament and to other passages in which the same narrative occurs. The various readings appear under the text. Prof. Niese comments upon the famous passage (Ant. 18 : 3 : 3) concerning Christ, rejecting it as spurious, mainly because of Origen's peculiar silence about this significant testimony. He thinks it found its way into the text somewhere between the time of Origen and Eusebius.

Estimates of the population of Syria vary from one to two million. Wandering desert tribes which are at one time in Syria and at another time in Arabia, constitute a shifting element. The fixed population is in the cities, towns and villages. Damascus has one hundred and fifty thousand inhabitants, and suburbs with fifty thousand more. Beirut has ninety thousand, Sidon seven thousand, Jaffa eight thousand, and Jerusalem twenty thousand inhabitants. It is now announced (though one may be cautious in accepting it) that the railroad building between Jaffa and Jerusalem will be ready for use this year. The work, which was begun in 1890, is being done by French engineers. It is said that the ticket fare to Jerusalem and return will be twenty francs (\$4.00). Some forty thousand persons annually land at Jaffa, en route for the Holy City, so that the traffic will be large. Mrs. Oliphant, speaking from her own experience, tells us that even with the present accommodations Palestine may be visited with no exertion beyond the powers of a person in ordinary health, though neither young nor adventurous. The operation of the new railroad, and the modification of conditions which it will bring, besides the characteristics of Western civilization which will inevitably follow in its wake, will make the Holy Land vastly more accessible and agreeable to those who visit it. It is surely a change to be wished for, and yet it is with a feeling of sadness that we see it making, because it will in a measure rob Palestine of the features which have enabled Christian visitors almost to live through the Gospel narrative, and thus to experience its truthfulness and meaning.

The *Expository Times*, apropos of several articles in the January number of the *Jewish Quarterly Review*, says that recent biblical criticism has caused a cleavage among the Jews between orthodox and heterodox, the advocates and the antagonists of the Higher Criticism, in comparison with which the theological controversy among Christians is but the merest rift. In modern Judaism the editor notes three great parties: (1) the orthodox party, which abides by the old with great tenacity, believing that all which has hitherto been held sacred regarding the laws and institutions of Moses is sacred and binding still. To this party of course belongs the great mass of Jews at the present time; (2) the party that holds by what is called the "Breslau Judaism." This party was called into being and led by the late Prof. H. Grätz. It accepts the results of the most advanced criticism, *in theory*, but in practice ignores them altogether; denying the Mosaic authorship of the Pentateuch, it yet continues to hold the Passover and the Day of Atonement, and to observe the Sabbath, as if it were never questioned that all had come from the hand of

God by Moses; (3) the radical party, whose representatives are mostly in England and America, few in number, but full of ability and enthusiasm. Looking upon the "Breslau Judaism" as a miserable compromise, they accept the results of criticism with a sweep which takes the Christian's breath away, in the sphere of ritual, and of present religious life, no less than in the sphere of literature, and of history. What will be the outcome of this division among the Jews, caused by the present Biblical study? Few more interesting religious questions than this exist to-day.

Canon Cheyne in connection with his criticism of Driver gives his ideas of what Old Testament scholars of the present day ought to be and to do. He believes in "practical" compromises, but not in "scientific" ones. With him the time for even a partly apologetic criticism or exegesis is almost past. He confesses that once he was an apologist, that is, he sought to "adapt" Old Testament Criticism and Exegesis to the prejudices of orthodox students by giving the traditional view, in its most refined form, the benefit of the doubt, whenever there was a sufficiently reasonable cause for doubt. Such a course ten years ago was needed, but now no longer. It is a hindrance, not only to the progress of historical truth, but to the fuller apprehension of positive evangelical principles. It is not safe. Nothing but the most "fearless" criticism, combined with the most genuine spiritual faith in God, and in His Son, and in the Holy Spirit, can be safe. A perfectly free but none the less devout criticism is, in short, the best ally, both of spiritual religion and of a sound apologetic theology. These are Dr. Cheyne's earnest convictions. He has the courage to avow them, and to put them in practice, as his recent Bampton Lectures on the Psalms amply prove. The whole question centers about two points, (1) What is true, permanently true, in the results already attained in Old Testament Criticism? (2) What is the wise course in respect to making known these results to the great body of thinking Christian people? Sincere and upright scholars think very differently on both of these points. To adopt other words of Cheyne—may the work of all scholars and critics "tend to the hallowing of criticism, to the strengthening of spiritual faith, and to the awakening in wider circles of a more intelligent love for the records of the Christian revelation."

In the *Expositor* for February, 1892, appears a characteristic contribution by Canon Cheyne, discussing the merits and defects of the new book by Prof. Driver on Old Testament Introduction. It contains only the first part of what Canon Cheyne has to say, and its thirty pages carry the criticism into the Books of Samuel. Further numbers of the *Expositor* will contain the discussion of the remaining parts of the books. Prof. Cheyne begins by stating in a general way the eminent qualities of the author as the book displays them: "(1) masterly power of selection and condensation of material, (2) a minute and equally masterly attention to correctness of details, (3) a very unusual degree of insight into critical methods, and of ability to apply them, (4) a truly religious candor and openness of mind, (5) a sympathetic interest in the difficulties of the ordinary orthodox believers." Hereupon follows a threefold objection to the general position of the book and its author: "(1) the book is to a certain extent a compromise, (2) the (partial) compromise offered cannot satisfy those for whom it is intended, (3) even if it were accepted, it would not be found to be safe." In the detailed examination of the early chapters of the

book, the critic finds it difficult to say too much in praise of the author's presentation of the analysis of the Hexateuchal documents. Yet it is also objected that here the book does not represent the present condition of investigation and indicate the way for future progress so much as it merely exhibits the present position of a very clear-headed but slowly moving scholar who stands a little aside from the common pathway of critics. Objection is also taken to the statement which seems to lean toward the Mosaic authorship of the so-called "Song of Moses," and especially to the remarks in the book upon the date and the authorship of Deuteronomy. The discussion of the Priestly Code is regarded as "the gem of the whole book." The treatment of the parallel narratives of Samuel is regarded as somewhat misleading. On the whole, Dr. Cheyne's criticism centers itself, thus far, on the question of method and spirit rather than of fact. What is objected to is not what has been said, so much as the way of saying it, and the omission of what ought to have been said. Without doubt the only pertinent criticisms of the book, both from the orthodox and liberal sides, will concern this central element, the mediating spirit and method which characterize it. Will this characteristic element conduce to its temporary popularity and usefulness, but ultimately lead to harm and result in its being entirely superseded? Prof. Cheyne's objections, if well grounded, would seem to answer this question, or at least the latter half of it, in the affirmative.

Contributed Notes.

The Epistle of James and our Lord's Teaching. No student of the Epistle of James has failed to notice the sturdy common sense of the writer and his emphasis on practical Christianity. Yet it has not always been observed how fully he represents in this respect the teaching of Jesus especially in the Sermon on the Mount. Even his language is strikingly similar to our Lord's. Compare, for example, James 1 : 22, "be ye doers of the word and not hearers only," with Matt. 7 : 24, "Every one therefore which heareth these words of mine, and doeth them." Here precisely the same thought is in the mind of both. It is remarkable, too, that in both cases the thought is illustrated and clinched by a parable,—in James, that of the "looking glass," by Jesus, that of "the rock and the sand." These parallels have been worked out by Dr. Cox in some contributions to the *Expositor*, and by Plummer in his volume on James in the Expositor's Bible, and are worth examining. This use of parables and proverbs by James suggests that, with all his common sense, he had a fine poetical vein in his nature. He is "practical," but not "prosaic." His imagination lends liveliness to his maxims. As Cox says, "He is a born poet, though he writes no poetry." And again, "As there is nothing more difficult than to cast stale or familiar maxims into fresh and attractive forms, St. James must have been a man of rare and high natural gifts." We may be permitted to refer in this connection to an editorial paragraph in a recent number of the *STUDENT*, where the poetical element in the nature of our Lord was alluded to (Feb. 1892, p. 67). May we not reverently suggest also that from the human side, perhaps, that poetical trait both in James and in his greater Brother, may go back to the mother whose hymn of praise Luke has preserved for us. An interesting, though somewhat more distant, parallel of thought between the two brothers may be seen in the comparison of James 5 : 16 with the Lord's Prayer. In the latter the disciples are taught by the opening petitions that a right attitude toward God must precede the petition for the supply of our needs. God is first acknowledged as Father, his name is hallowed, a right relation to his Kingdom and will is proclaimed, and then the disciple is to pass to a request for "daily bread" and spiritual guidance. But this is precisely James's thought when he asserts, "the supplication of a *righteous* man avail-eth much in its working" (R. V.). Righteousness, a right attitude toward God, precedes, is the condition of prevailing prayer. G.

"Thou" and "Ye": Luke 22 : 31, 32; John 1 : 50, 51. A little point which is full of interest and instruction is brought out by the Revised Version of Luke 22 : 31, 32 by its translation of the pronouns employed. Jesus tells Simon, after the disciples' unhappy controversy about the greatness of the future, that Satan has made application for the possession of the disciples; or, if the margin is to be preferred, "has obtained them by asking"; they have been given over into his hands, *all* of them, like Job of old, for testing and proving. But Jesus adds, "but I made supplication for *thee*." It was Peter who was

especially in Jesus's mind at this time, either because of the special trial that was soon to come upon him while his faith was especially weak, or that, should he pass safely through this temptation, he might, as the recognized head of the band, rally them to the service of their risen Lord. The special purpose of this prayer was that Peter's faith might not fail. Was this prayer answered? If one confines the temptation of Peter to the scene in the High Priest's house, the scene of the three or more denials, then the answer must be in the negative. But that was far from being the strongest temptation to which Peter was subjected. The testing time was *after* his denial. The question was, Could he ever get back again to former ground? Satan had him in his power after the fall more than before. Would Peter be able to escape? The disappearance of Peter from the scene of the later trial and crucifixion of Jesus is very significant in this connection. His faith did triumph over this second and deeper temptation. He is seen among the first disciples at the tomb of the risen Saviour. And in this sense the prayer of Jesus was answered. Satan had asked for them all. In a sense he overcame them all. But not in the sense in which he was to overcome Peter. It was not the tempted Peter for whom Jesus prayed, so much as for the fallen Peter. It was that he might rise after he had fallen, not that he might not fall. It was that when he had been entrapped his faith might not desert him. It was that when he had started out on the path along which he as well as Judas ran, he might not like Judas pursue it to the end, but he might turn about (cf. A. V. "converted;" R. V. "turned again") and seek the Lord again. Which thing, indeed, he did, and became the "Under-Shepherd," to whom the Lord gave the tender and searching admonitions of John 21. A second interesting case of the interchange of pronouns is in John 1: 50, 51. Here Jesus has been revealing his divine insight to Nathaniel and to the latter's wondering exclamation and confession, he replies, "*Thou* shalt see greater things than these." And the Evangelist adds, "He saith unto *him* . . . I say unto *you* (plural), *ye* shall see the heaven opened," etc. The evident mysteriousness of the reply makes it all the more interesting. Why should he have addressed to Nathaniel alone what seems to be a general statement to all of the first disciples? Or, can the plural "you" addressed to Nathaniel be interpreted to mean "such as you," i. e., Nathaniel is first told that he will see something far surpassing this exhibition of Jesus's insight. yea, that he, *and such as he* who had so quickly recognized Jesus as Messiah, who had such receptivity for the Truth, would be given to see what was far more glorious, the presence and blessing of God, the communion of the Father with the Son of Man. Such open-hearted believers in Jesus as the King of Israel would come to know Him as God manifest in the flesh, Son of God because "son of man."

G.

The Gospels and the Early Church. The primary purpose of the Gospels was to tell Christians about Christ, and their immense value to the church consists in their fulfillment of this purpose. But there is also another useful purpose which they serve in a sphere in which their usefulness is generally overlooked. We refer to the indirect testimony contained in them to the life and teachings of the primitive church. A distinction must be made between the subject of the Gospel history and the writers of it. The former did His work and passed away from earthly vision before these Gospels were committed to writing. A generation intervened, indeed, between the time of Jesus

and the appearance of the Third Gospel. Perhaps the earliest Gospel was given to the church in written form forty years after the Crucifixion. In the case of the Fourth, half a century and more separates it from our Lord. During these years the primitive believers, among whom were the writers of these Gospels, lived a life which is absolutely unparalleled in the variety, depth and power of its inward and outward activities. This stirring spiritual life, filled with light and color, with progress in doctrine and expansion in the earth, with controversy and reconciliation, has left its traces in the records of the life and writings of the apostle to the Gentiles. But have the writers of the Gospels, who were a part of this life, permitted no impressions of it to appear in their writings? That would be impossible, since these Gospels were intended to reach and be read by the church of that day, and hence must be bathed in the spiritual and doctrinal atmosphere of the Christian world of the time. Hence the student is justified in making a careful study of the four Gospels with this point ever before his mind: What is the testimony of these writings to the life and thought of the Church in the first century? Indeed, the thorough student is not justified in neglecting this rich field. The many gaps in our present knowledge of these times is, in no small part, due to the neglect of a source which, in these Gospels, has lain before students almost from the beginning.

A pictorial illustration of what we mean is given in the excellent chart provided for the readers of the *STUDENT* by Mr. C. W. Votaw in his "Inductive Studies on the Founding of the Christian Church" (see January number p. 33). Toward the bottom of this chart is a vacant space in which these words stand, "Many hold that the Synoptic Gospels were written, or received their present form during these ten years." (i. e. circ. 70-80 A. D.) If this is the case, then how invaluable to us are the hints which these Gospels contain with respect to the activity of life and thought during this decade otherwise unknown—a period in which every year in the fulness of its life must have been equal to five years of ordinary existence. And even while we are not inclined to agree with the "many" referred to above, but would place Matthew and Mark somewhat earlier, leaving Luke to witness to the life and spirit of this decade, we do not minimize but rather emphasize by this distribution of the material over several periods the value of its testimony. It may be mentioned, in passing, that all this material is omitted in the treatment of the first century of the church in Mr. Votaw's otherwise most valuable outlines that immediately follow the chart. Perhaps the methods and results of such an inquiry were regarded by him as somewhat too remote for the average student, but we cannot help wishing that some hints had been given there to guide the more thorough student in drawing from the Gospels their contribution to this history. That the subject is not to be neglected, however, is seen by reference to the scheme he sets forth in the *STUDENT* for Dec. 1891, p. 353, where we read under section 42 (p. 357) "Contributions to the History of this Period Made by the Four Gospels" etc. We shall look with interest for the discussion of this subject by Mr. Votaw.

But, to come to more particular illustration of the method of such an investigation and its results, we may summarize these in the most general way. To go into detail, indeed, is the only satisfactory thing to do, since the most important results must come from close study of chapters, and particular incidents, verses and even words. But such detailed work would carry us far

beyond the limits of a note, if not of an article. The general lines of inquiry are as follows :—

1. What is the trend of the Gospels, i. e., to what feelings, thoughts in their readers do they appeal? What is the purpose of the writers in presenting these writings to their fellow Christians? From this point of view, the Synoptic Gospels represent the *Evangelistic* spirit of the time; they are the *missionary* gospels; Luke, as later, is seen to reveal a somewhat more reflective, educative spirit (compare his preface). The church has grown in seriousness in passing from Mark to Luke. The Gospel of John, on the other hand, bears witness to an entirely different state of things. It is not evangelistic or missionary in the sense of the other Gospels. It represents the bloom of that reflective spirit which made its appearance in the third Synoptic. It is the representative of the *theological* and *devotional* spirit of the last age of the primitive church.

2. A careful study of the main outlines of each Gospel will serve to fasten the general conclusions as to the life of the Early Christians in the particular periods of the first century in which each appeared. The choice of incidents and teachings in each is a wonderful index of the minds appealed to, the thoughts of those addressed. The Gentile question,—how is it that it does not emerge in Matthew and Mark, but is visible on every page of Luke and has, however, gone out of sight in John?

3. The incident by incident, word by word study of each Gospel is the final stage in this inquiry. The Tübingen school of criticism made many mistakes in their investigations and went to outrageous extremes, but their principle was a good one in so far as they emphasized the personal element of authorship and the general tendencies of the time to which the Gospels appealed. They sought proofs of their positions in many minute points of detail which we may profitably use in a different way from that in which they employed them. It cannot be doubted that a very considerable amount of valuable material can thus be found which will throw light on the historical situations referred to. There is room for error, for extravagance, for an overfineness of observation which sees a whole chapter of history in a sentence, a world in a word. But there is also room for careful, cautious, detailed investigation, moving on scientific principles to assured results. G.

Biblical Notes.

The Geography of Palestine. Rev. Geo. Adam Smith begins in the *Expositor* for February what promises to be a series of articles not only valuable, but what seldom is found, also interesting, on the "Historical Geography of the Holy Land." He remarks that what is wanted by the student of the Bible is not the common and easy task of taking one's readers along the track of one's own journey and labelling every scene, adventure or social custom with a text or story from Scripture. Rather he needs some idea of the main outlines of Palestine, its shape and disposition, plains, passes and mountains, etc., especially also to discern between the contribution of physical nature and the product of purely moral and spiritual forces in the religious development. Mr. Smith lays out the general features of Palestine in five parallel zones, imagining the observer in a ship off the coast. These zones are (1) The Coast and Maritime Plain; (2) The Shephelah or Low Hills; (3) The Central Range; (4) The Jordan Valley; (5) The Land East of Jordan. In addition to these, cutting right athwart them all, is the sixth feature of the land, the wide Plain of Esdraelon, or Megiddo. It would be well for the Bible student to bear this geographical division of the Holy Land in mind.

The Hebrews and the Sea. Mr. Smith has, in this first article on the "Coast and Maritime Plain of the Holy Land," some very striking remarks on the above topic. He calls attention to the fact that, from the mouth of the Nile to the high headland of Carmel, this coast is absolutely devoid of promontory or recess. No invader has ever disembarked an army on it till the country behind it was already in his power. A long line of foaming breakers meets the eye everywhere. How these geographical facts find their echo in the Old Testament history and literature! Throughout the Old Testament the sea spreads before us for spectacle, for symbol, for music, but never for use, save in one instance, that of Jonah. It was said, "Ye shall have the Great Sea for a barrier." Dan, at first, "remaining in ships" speedily retreated inland. Asher and Zebulon lie north of Carmel; and the word translated "haven" in connection with them means "beach." How different in this respect was Palestine from Greece. Their broken coast line invited the Greeks to roam. But from the high inland station the Hebrew saw his coast very different—a stiff, stormy line, down the whole length of which, as there was nothing to tempt men in, so there was nothing to tempt them out. Yet, Mr. Smith again adds, in the development of Israel's consciousness, she broke through her barriers and her eyes were lifted beyond that iron coast and she saw, through the prophet's eyes, the isles bring their riches from afar, the ships of Tarshish in the van. It was only when Cæsarea was established that that coast was broken through, and this port played a large part in the early progress of Christianity.

The Parable of the Talents. Two popular misconceptions obtain concerning the teaching of this parable, to which attention is called by the *Expository*

Times. First, the word talent (which is derived directly from this parable) is commonly used as signifying one's natural ability or capacity, and people speak of "a *talented* man." But it will be observed in the parable itself that the talents are distributed according to the "several ability" of each, and it is on the basis of this ability that the opportunities (talents) are given. The second erroneous interpretation is regarding the usury mentioned in the parable. This was pointed out by Mr. Ruskin in an argument against usury, in which he says that the strongest passage in the New Testament in denunciation of that sin is in the Parable of the Talents, but by a curious misreading it has been repeatedly quoted in its favor. Instead, the very conception of God as "an hard man" shows the text clearly to mean: You call me an hard man; if I had been so I would not have scrupled to take usury, that simplest way of gathering where I had not strewn; so you are without excuse. That is, the intention is not to commend usury here, any more than in the similar parable does Christ represent himself as the unjust judge, who feared not God nor regarded man.

"Born from Above," John 3:3. There are distinguished advocates, says a current writer, for both of the rival translations of the Greek word *anōthen*, and the two meanings—"anew" and "from above"—are so different that a choice between them must be made. The determining factor must be the relation of this verse to the immediate context. Jesus was informing Nicodemus that the Kingdom of God was not the peculiar heritage of the Jews, but a blessing for man as man, and before any one could enjoy it he must pass through an experience likened to a birth—"Except a man be born *anōthen*, he cannot see the Kingdom of God." Nicodemus interprets this statement as referring to a second physical birth, but he plainly errs in doing so, for vs. 5 interprets Christ's thought by saying, "Except a man be born of water and spirit," etc. Further, Jesus was insisting not merely upon the necessity of a new beginning of life, but also upon the beginning of a new life. Hence his use of the distinctive word *anōthen*, which describes the source or character of this new life. The Kingdom is God's, and only life descending from above, from Him, not life descending from Abraham, makes a man its subject. Compare Jno. 1:13, "born of God." And this is the usage of *anōthen* throughout the Gospel.

The Date of the Decalogue. In reply to the radical criticism of the Ten Commandments and the manner in which they are generally supposed to have been given, Dr. T. W. Chambers says: We distinctly maintain that the code from Sinai was a revelation from heaven. It was in no respect dependent upon the character or condition of those to whom it was first given. It set forth the religious and moral duties that belong to man as man in any age or land. In its completeness and purity it is as much above the average moral insight of 800 B. C. as 1500 B. C. It is not at all the result of men's reflections on moral obligation, its intrinsic character testifies to its origin as a God-given code. Its promulgation was reserved until the chosen seed had developed into a nation ready to maintain an independent position upon its own soil. A rich, varied and significant ritual was provided for Israel, but accompanying it was an ethical system, exalted far above all rites and ceremonies by the manner in which it was recorded and then proclaimed to the people.

“Author and Finisher of Our Faith,” Heb. 12 : 2. This is one of the renderings in the authorized version which Prin. David Brown thinks the Revisers should have improved. They have suggested a better word for “Author,” namely, “Captain” (see the marg. rdg.), and have adopted a better reading for “Finisher,” namely, “Perfecter.” But the one improvement that most needed making, they did not make, namely, the omission of the qualifying pronoun “our,” which has no place in the text at all, as evidenced by the fact that it is in italics in the authorized version. Moreover, it gives a wholly wrong sense to the passage for it is not *our* faith, but Christ's own faith that is here held forth for us to follow. The preceding chapter gives a catalogue of ancient worthies whose faith was remarkable, and then in this passage the writer directs his readers to the greatest example of faith of them all, that of Christ. The idea then is, “looking (away) to Jesus, the Captain and Perfecter of faith.” It was his own faith, transcending that of all believers, that he originated and perfected, and thereby he stands first among God's faithful servants.

Synopses of Important Articles.

Doctrine of the Atonement in the Synoptic Gospels and Johannine Writings.* The purpose is to reproduce Christ's own thoughts about his death as these found expression in the Synoptic Gospels, the Fourth Gospel and John's other writings. These writings are tested and used as are any other similar writings. 1. The Synoptics, (1) Matt. 16 : 21-28 ; Mk. 8 : 27-9 : 1 ; Lk. 9 : 18-27. Christ not only foresees his own violent death, but is resolved to make a long journey and put himself into his enemies' hands. Why throw so valuable a life away? For that was what he did and calls it "needful." Death and resurrection are needful means to a further end. (2) Matt. 17 : 12, 22 ; 20 : 18, 19 ; Mk. 9 : 12, 31 ; 10 : 33, 34 ; Lk. 9 : 44 ; 18 : 31, 32 throw into conspicuous prominence his approaching death. (3) Matt. 20 : 22, 28 ; Mk. 10 : 38, 45 imply that there is no way to the throne but through death, while the word "ransom" can only mean that he came in order to die, that his death might be the means of releasing many from bondage and affliction, and from an obligation they could not discharge. The implication is that men could not otherwise have been saved. (4) Matt. 21 : 39 ; Mk. 12 : 8 ; Lk. 20 : 15, the murder of the son is the climax. (5) The institution of the Lord's Supper with the words used by Christ show that he deliberately and forcibly announces his own death, institutes a ceremony, while alive, to commemorate it; this death to bring about a new relation between man and God, the new Covenant of man's salvation. Sin has made the necessity for this costly ransom (Matt. 26 : 28). (6) The detailed accounts of the crucifixion show the importance of his death. (7) Lk. 24 : 7, 26. The accounts in the three Gospels, harmonious, teach that man's salvation comes through Christ's violent death: that to save us he deliberately laid down his life; and that the need for this costly means of salvation lay in man's sin.

2. John's writings claim our reverence as very early witnesses of the teaching of Christ and of the belief of those who heard him. (1) John 1 : 29, in the connection of the words "lamb" and "sin," suggest very strongly that the idea of Christ saving men from death by himself dying, was more or less clearly present to John's mind. (2) John 3 : 14-17 is only satisfactorily explained as signifying his death. (3) John 6 : 35 Jesus is "bread," but bread nourishes only by its own destruction; vv. 51, 56 asserts that Christ's own death is a necessary condition of the spiritual nourishment promised to all who come and believe. (4) John 10 : 15 announces his deliberate purpose to die for the good of men. (5) In 11 : 47, 48 the evangelist's explanation is another assertion to the same purport. (6) John 12 : 21 again asserts the absolute necessity of his death. (7) John 12 : 32 ; 15 : 13 ; 16 : 7 contain similar teachings as to his purpose and the necessity of death. (8) Full account of the crucifixion. In this Gospel the notices are somewhat more conspicuous than in the other three. In the Epistles of John we have (1) 1 Jno. 1 : 7. The death of Christ in the past is the present means of Christian purity. (2) 1 John 2 : 2 ;

* By Prof. J. A. Beet, in *The Expositor*, Jan., Feb., 1892.

4:10 use the word "propitiation," the ordinary means of which was, in the Mosaic ritual, a bloody sacrifice, and here without doubt is thought of as brought about by the violent death of Christ. In the Revelation are (1) Rev. 1:5 in harmony with the above, (2) Rev. 5:6, 9, the Son bears the marks of his cruel death on earth amidst the splendors of heaven, and this death is stated as the means of men's restoration into right relations with God, (3) Rev. 7:14, the cleansing by blood is appropriated by each one.

Both in the three Synoptics, in the Fourth Gospel and in the Epistles of John and the Revelation we have found the death of Christ referred to as the designed means of the salvation he announced to men, by which they are purified from sin.

A careful, compact, exegetical discussion, valuable for its collection of passages and for its scientific method. Subsequent papers will discuss the teaching of the other New Testament writers on this doctrine.

St. Paul and the Objective.* It seems to be the opinion of many who write concerning the Apostle Paul that his was so peculiarly and absolutely a subjective nature that he took little or no notice of the objective. So especially Archdeacon Farrar (see first pages in his *Life of Paul*). To myself, in reading the letters of St. Paul, his sensibility and susceptibility to outward impressions, his abounding allusions to aspects of day and night, his vivid observations of the processes of culture and growth in cornfield and vineyard, fertile plain and mountain side, his notation of the ebb and flow of the seasons, his open ear to the winds and glittering rain, his ascents to the very top of the visible creation of God, his intense and frequently sad scrutiny of the mystery of this "unintelligible world" as seen in nature and human nature, his lofty measurement of man from face to soul, his ecstatic flights beyond these bounding skies, so run through all of them—like the veining of marble, not mere surface—that my difficulty is not collective but selective proofs. Consider his allusions to light, 1 Cor. 15:40, 41; 2 Cor. 4:6; Acts 26:13; Rom. 13:12, 13; Eph. 5:11; Phil. 2:15. His conception of God as supreme ruler over all the physical world, Acts 14:14-17; 17:23-25. That the problem of the visible universe, as testifying to the being and attributes of God, was unceasingly before the Apostle's mind, is seen in Rom. 1:20, compare 8:22. Was not he an observer of nature who wrote: "There are, it may be, so many kinds of voices in the world, and no kind is without signification" (1 Cor. 14:10). Consider also his many metaphors drawn from the physical body, e. g. Rom. 12:4, 5; 1 Cor. 12:14-27; and those from buildings, 2 Cor. 6:16; Eph. 3:19; 1 Cor. 3:9; Eph. 2:20. Still larger and richer is the group of Pauline metaphors from husbandry, e. g. 1 Cor. 3:6, 9; 2 Cor. 10:13; and particularly the extended figurative use of the olive-tree, a wonderfully developed simile, in Rom. 11:13-24. The Grecian games, racing, wrestling, and the like, seem to have been a constant source of figures to him, e. g. 1 Cor. 9:24; Gal. 2:2; 5:7; Phil. 2:16; 3:14. Many also were drawn from war, as 2 Cor. 2:14; Eph. 6:11. Allusions abound in his writings which show that he was sensitive to the sights, sounds and conditions about him—examine 1 Cor. 9:7, 10, 11; 10:27; Eph. 6:6; Rom. 3:13; Gal. 6:8. I am convinced by these and similar passages in his Epistles, which reveal the fact by a thousand inci-

*By Rev. A. B. Grosart, D. D., LL. D., in *The Expository Times*, Mar. 1892.

dental touches, that Paul's nature was one to which God's handiwork and man's handiwork in the world made strenuous appeal.

The terms subjectivity and objectivity, as employed in an attempt to define Paul's mental characteristics, must of course be used relatively. The exact point at which the second begins to characterize him, and the first fails longer to do so, it would not be easy to determine. Just how many metaphors drawn from the surrounding world ought Paul to have used to have saved himself from the charge of subjectivity? Certainly we have no right to expect them to abound in his writings as they did in Jesus' teaching, as recorded in the Synoptic Gospels. Besides, his epistles were a different sort of literary composition. The passages cited above are worthy of study, and a complete list of such Pauline metaphors would be very interesting and useful. Whether we ought to condemn Paul as subjective or praise him as objective (that seems to be the dilemma!) may be left for decision to the farther discussion of the subject which Dr. Grosart's paper is evidently intended to introduce.

Is the Higher Criticism Scientific?* The higher criticism is literary criticism as distinguished from the lower—textual criticism. It is not biblical philology, nor exegesis, nor biblical history, nor dogmatics, nor apologetics, although it has relations with all these. It is the science of the structure and history of the biblical writings as works of human authorship. Its method is that of every true science, the method introduced into modern learning by Bacon; it does not begin with a thesis which it tries to establish by the facts, but with a candid study of the facts, to learn exactly what they are, and as far as may be, what they mean—to collect and classify these facts, and generalize from them to those literary and historical conclusions about the writings which the facts justify. It shares the limitations of all human science, it is fallible because men are so, its attainment of these ends is imperfect. But if the questions which the higher criticism seeks to answer cannot be answered by its methods, then there is no answer for them at all. Whatever may be said to the contrary, neither Christ nor his apostles have decided questions of Old Testament composition, authorship and date, and as for the New Testament no one pretends that they have done so. The exact sphere of the higher criticism, however, is to be carefully noted. Inasmuch as it deals only with the literary form of the Bible, it has no right to form an "estimate of it as a professed Divine revelation." Higher critics may form such estimates, but in doing so they have left the field of higher criticism for that of dogmatics, and the science of higher criticism must not be held responsible for their dogmatizing. In the same way it is not the business of higher criticism to establish or controvert any theory of inspiration whatever.

There is a prevailing ignorance as to the methods and scope of the higher criticism which is unfortunate and lamentable. People do not yet realize that it is a genuine science, deserving of the same attention and respect as other sciences, with the same right to determine definitely and finally all matters which come within its province, and with a province essentially and distinctly limited. Let us conscientiously inform ourselves concerning the things with which we have to do; if we feel called upon to engage in current biblical controversies, let us at least know just what we are attacking or defending. Dr. Brown has rendered an important service by his clear statement of what the higher criticism is and what it is not, of the field in which it is supreme, and the fields in which it has no responsibility.

* By Prof. Francis Brown, D. D., in *Homiletic Review*, Apr. 1892.

Book Notices.

The Fourth Gospel.

The Gospel of St. John, Vol. I. Chs. 1-11. [The Expositor's Bible.] By Marcus Dods, D. D. New York: A. C. Armstrong and Son, 1891. Pp. xiii., 388. Price, \$1.50.

The two volumes already contributed by Dr. Dods to this valuable expository series have been so warmly welcomed and praised that a similar reception will naturally be accorded his latest book. It is not, however, the equal of either the volume on First Corinthians or that on Genesis. Oddly enough, the question of the authorship of the Gospel is not taken up at all, and the supposition all the way through is, that it is literally and unqualifiedly the work of the Apostle. That was the easiest way to treat the problem, and perhaps it seemed to Dr. Dods that Prof. Sanday's present prolonged discussion would in due time leave the question settled in favor of the Johannian authorship. One feels inclined to put an interrogation point after the introductory statement that "in the whole range of literature there is no composition which is a more perfect work of art * * there is no paragraph, sentence or expression which is out of its place, or with which we could dispense. * * The sequence may at times be obscure, but sequence there always is." Later, in speaking of the cleansing of the temple, which in this Gospel is placed at the outset of the ministry, Dr. Dods says: "[even so early in his public career Jesus] had made up his mind that he would meet with opposition at every point, and that while a faithful few would stand by him, the leaders of the people would certainly resist and destroy him." This of course satisfies the Johannian account, but how about the Synoptic representation upon that point? And with equal confidence and decisiveness many other of the controverted topics are treated, a phenomenon a little astonishing. But while the volume fails of satisfying the critical reader it is nevertheless a valuable contribution to the literature on this Gospel. The treatment is topical, not exhaustive, yet the main themes of the Gospel are discussed, and with a vigor, freshness, insight and scholarliness that attract and instruct the reader. The chapter upon the miracle at Cana, for instance, is particularly good. The didactic element is large, in accordance with the style of the series, and one finds Dr. Dods to be a keen, spiritual and persuasive preacher.

The Acts of the Apostles.

The Acts of the Apostles. Vol. I. Chas. 1-9. [The Expositor's Bible.] By G. T. Stokes, D. D. New York: A. C. Armstrong and Son, 1891. Pp. xxiii., 424. Price, \$1.50.

For the next two years, and through the agency of the International Sunday School Lessons, the attention and study of Christendom will be centred upon the Acts of the Apostles, and certainly no New Testament writing calls for or deserves more devoted investigation and consideration. The volumes upon the Acts in the Expositor's Bible series will be ready in time for this study. They have been given into the loving, able and trustworthy hands of Dr. Stokes,

who has already published volume one, covering the Jerusalem period of the Christian Church, chaps. 1-8 (the outside of the book wrongly bears the figures I-IX, though but a single disconnected verse from that last chapter is included). One of the important features of the book is the special pains at which the author has been to gather and incorporate all light and material afforded by ancient documents, some of which he discusses at length. His opening chapter on the Origin and Authenticity of the Acts is characteristic of his general spirit, conception and style, and is a very good piece of work. A great many themes which ought to be discussed in a treatment of the primitive church history were necessarily left untouched, by reason of the plan of the series and the small capacity of the volume—such omissions must have been a greater grief to Dr. Stokes than to any of his readers. But the vital ones have been taken up, and discussed in a strong, bright, thoughtful, scholarly way. One can be charitable toward the digressions which discuss the present Church of England, for the author forewarns that he writes as a "decided Churchman." The general homiletic material, a prominent element in all the volumes of this series, is well presented, choice and useful. Particularly good are the discussions of the community of goods, and the diaconate, with the practical lessons they teach for to-day. Considering the work as a whole, there will be few books, apart from the commentaries proper, which will be more inspiring and helpful to the Sunday School worker in this study of the Acts.

Concise Dictionary of Religious Knowledge and Gazetteer. Edited by Rev. S. M. Jackson, M. A. Associate editors, T. W. Chambers, D. D., F. H. Foster, Ph. D. Second and Revised Edition. New York: Christian Literature Co., 1891. Pp. 986.

This is a valuable work, well conceived and well executed. It will prove of the highest service to all Sunday School workers, Bible students, and general readers, who cannot afford, or have not the courage, to purchase and use the unabridged Bible Dictionary and the regular encyclopedia. In this single volume is comprised all the information which such will desire on biblical, ecclesiastical, historical and archæological topics. The treatment is concise, and yet for the most part it is satisfactory, because what one wants one finds. For instance, two classes of information which one is always wishing and which it is almost impossible to obtain: the biographies of eminent biblical scholars of our own day, and a concise, complete and accurate presentation of the present ecclesiastical denominations. In both of these departments this Dictionary meets the want admirably. The preparation of the work has been in the hands of scholarly, conservative, able men. The articles are all signed. The contributors of the leading articles are men whose names insure the worth of the material, among them being: Prof. Francis Brown, Dr. H. M. Dexter, Dr. W. E. Griffis, Prof. A. V. G. Allen, Dr. Selah Merrill, Pres. C. D. Hartman. The Gazetteer, which is a new feature of this edition, is a religious atlas, covering the whole time of the Jewish and Christian Church; the maps are new, expressly prepared for this work, true to the latest topographical knowledge, and equipped with tables for the most convenient use. The typography is all that could be desired, and the patent marginal index makes reference easy. The publishers express the belief that they have issued the best single volume work of reference extant in the field of religious knowledge. We feel no disposition to question the truth of their claim.

A History of Circumcision.

History of Circumcision from the Earliest Times to the Present. By P. C. Remondino, M. D. Philadelphia: F. A. Davis, 1891. Pp. 346. Price, cloth \$1.25, paper 50 cts. net.

The rite of circumcision, from the time when it became the sign of the covenant with Abraham (Gen. 17) until it became the rock that divided the primitive Christian Church, was a conspicuous characteristic of the Jewish race. It is commonly admitted now that the custom was not original with them, it having previously prevailed in Arabia and perhaps in Egypt (as is set forth by Prof. T. K. Cheyne in art. Encyc. Brit. 9th ed.). It has since spread widely, being found at present among oriental and equatorial peoples generally. But the rite as observed by the Jews was predominantly religious and symbolic, as is seen from the Old Testament history. An interesting question in connection with the subject is, was there a hygienic element in the rite, perhaps underlying it? This is the belief and contention of Dr. Remondino, whose treatment of the matter is wholly scientific. He credits to the observance of this rite much of the hardiness, good health and longevity of the Jews; and indeed goes on from this to advise the general adoption of the custom to-day. The author's historical discussion and deductions are worthy of attention and consideration.

The Epistle to the Romans.

A Commentary on the Epistle to the Romans. By R. V. Foster, D. D. Nashville, Tenn.: Cumberland Presbyterian Publishing House. Pp. 414.

The design of the author was to produce a popular book upon this greatest of the epistles, which might be helpful to church members generally. The commentary is upon the basis of the Authorized Version, and the treatment is thoroughly evangelical. The introduction covers sixty-four pages, and presents a biography of the apostle Paul; a consideration of the date, occasion, style and peculiarities of the writing; and the teachings of the epistle. The commentary is not put forth in a pretentious way, as of course it does not rank with the great works on Romans, but it is a conscientious, scholarly, inspiring exposition.

Bible Marking.

How to Mark Your Bible. By Mrs. Stephen Menzies, prefatory note by D. L. Moody. New York and Chicago: F. H. Revell Co., 1891. Pp. 175. Price, 75 cts.

Assuming what many would be slow to admit, that Bible marking is a desirable and useful thing, it is manifest that some regular method should be adopted, so that the page may look neat, the markings be as little distracting as possible, and the purposes of the marking be fully realized. Such a scheme is described by our author—an intelligent, orderly, practical scheme. An illustration is given of a Bible page with the various underscorings, "railways," references and marginal notes. Then the bulk of the book is a mass of such markings to be introduced into the reader's Bible. If you *must* mark your Bible, then study carefully this method—it is doubtful whether you will find a better one.

The Book of Job Dramatized.

The Oldest Drama in the World—The Book of Job. Arranged in dramatic form, with elucidations. By Rev. Alfred Walls. New York: Hunt and Eaton, 1891. Pp. 124.

The author of this little work has done a daring though a commendable piece of work. As one glances through the pages, one feels sure that one is fingering some play of Shakespeare's in the Rolfe edition. The book of Job is about as long as Hamlet, and is like Hamlet divided into five acts and twenty-one scenes. It is surprising how well the dialogue conforms to the dramatic form by putting the introductory clauses in foot-notes and prologues. It must be said that Mr. Wall's method has made the ancient Hebrew poem wonderfully intelligible, vital and attractive. When the novelty, and what to many may seem the audacity, of the presentation is forgotten, the dramatization will be found useful and pleasing.

Two Valuable Handbooks.

The Book of Joshua. [Smaller Cambridge Bible.] By Jno. S. Black, M. A. Cambridge: University Press, 1891. Pp. 107. Price, 1s.

The Story of Jerusalem. [Bible Class Primers.] By Rev. Hugh Callan, M. A. Edinburgh: T. and T. Clark, 1891. Pp. 96. Price, paper 6d.

These two little books are of sterling value. The subjects are so limited that the treatment is complete and satisfactory, even though so brief. The skill and scholarship of the authors make the material attractive and trustworthy. These little volumes, and the entire series in which they appear, are of high merit, and should be widely used.

American Institute of Sacred Literature.

BIBLICAL EXAMINATIONS, WITH DIRECTIONS FOR PREPARATORY STUDY.

Statement. It has been the custom of the American Institute of Sacred Literature, for the past two years, to offer a general examination upon a biblical subject of current interest. The examination for which preparation will be made in 1892, will take place January 10th, 1893. This examination will be open to individuals or groups of persons in all parts of the world.

Subject. The subject of this examination will be the "Founding of the Christian Church" as recorded in the Acts of the Apostles, the Epistles and the Revelation. The examination of 1893 will cover but half this topic, closing with Acts 15:35. In January, 1894, the second half will form the subject of a second examination. The International lessons take up this subject July 1st, 1892, continuing until December, 1892, again taking it up July, 1893, and continuing to December, 1893. The first two numbers of the Blakeslee quarterlies, which are used in many Sunday schools, cover the same material from January to December, 1892.

For Whom. Sunday school teachers whose time is too limited to undertake correspondence study. They should take up the study at once, to be prepared for their work of teaching in the last six months of 1892. Sunday school classes who want broader and more definite knowledge than can be gained in the ordinary way. Young People's Societies which cannot yet form Bible clubs. Chautauqua readers who can obtain a seal on their C. L. S. C. diplomas for this work. Parents who want to keep abreast of their children in the Sunday school. Ministers who have not time for Sunday school work but would keep in line with it. Any person who desires a carefully planned course of Bible study with an examination at the close.

Preparation. Preparation may be made alone or in classes. Where time and circumstances permit, a club for more thorough study should be formed. This work is not intended to supplant in any measure the Institute correspondence study, either as individual students or in classes. It is hoped, however, that it will meet the need of the thousands who have not time or opportunity for more scholarly work. Upon the following page will be found a series of helps the entire cost of which, including the examination fee, will not exceed \$2.55. A careful study of these helps will enable one to pass the highest grade of the examination. If only a part of the helps can be secured, one of the first two, and the last, should be chosen. The lower grades will be best suited to those who study from the International lessons only.

Questions. The questions are offered in four grades, Elementary, Intermediate, Progressive, and Advanced. They are therefore adapted to all classes of persons. They will be sent under seal to each candidate or group of candidates, before January 10th, on which date, the appointed special examiner (an examiner will be appointed wherever there is a candidate), will break the seal, and those who desire to answer the questions from memory, without helps, may do so. The papers of such candidates will be sent at once to the office of

the Institute, where they will be graded and certificates awarded according to merit. Those who prefer to use the questions for review purposes only may do so after the specified date.

Preparatory Helps. The following are recommended, not required, for the use of those who wish to become examinees.

* { Inductive Leaflets—The Founding of the Christian Church	.40
} Outline Inductive Bible Studies—The Apostolic Church	.20
Dod's Introduction to the New Testament.....	.75
Stalker's Life of Paul.....	.60
Cambridge Bible on Acts, (abridged).....	.30

A specially prepared Direction Sheet containing the following matter will be sent to all examinees on receipt of the examination fee. (a) Statement of the principles underlying Inductive Bible Study. (b) Division of the present subject, with a valuable outline. (c) Chronological Table showing the growth and development of the Church from 30 to 100 A. D. (d) Valuable suggestions for the use of the note book. (e) Directions, when, and how, to use the recommended books.

Examination Fee. The fee for this examination is 50 cents. On receipt of this amount, the examinee will be supplied with the direction sheet which has been described, and at the close of the year with the questions. These alone are fully worth the fee charged. Those persons, however, who take the examination under the Institute restrictions receive in addition to the above an approximate statement of their standing and a certificate without extra fee. Members of the C. L. S. C. who wish to obtain a seal for this work must send an additional fee of 25 cents to the Chautauqua office.

Enrollment. Those who desire to be enrolled as candidates for, or who wish further information concerning, the examination of Jan. 10th, 1893, will address THE AMERICAN INSTITUTE OF SACRED LITERATURE, 391, 55th St., Chicago, Ill. The examination fee (50 cts.) and money sent for any of the above named helps to study (which may be obtained through the Institute) should be sent by money order, postal note, or draft, not by check, and made payable to W. R. Harper.

*The student will choose between these two sets of studies. The first is thorough, complete and scholarly, suitable for teachers, ministers and Bible students. The second covers the whole material in two quarterlies, but less minutely than the first, and are better adapted to general Sunday school use.

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249. *Le Deutéronome et la question de l'Hexateuque. Étude critique et exégétique sous forme d'introduction et de commentaire du Deutéronome considéré dans ses rapports avec le quatre premiers livres du Pentateuque et Josué.* By F. Montet. Paris: Fischbacher. 1891. 12 fr.
250. *Zur Geschichte Sauls und Davids. Ein Beitrag zur Kritik der Bücher Samuel.* By Steinthal. Berlin: Rosenthal. 1891.
251. *The Tempting of the King: A Study of the Law. Bathsheba, Uriah, Nathan.* By W. V. Byars. St. Louis: Alban. 1892. \$1.00.
252. *Pulpit Commentary. Job.* Exposition by Rev. G. Rawlinson; homilies by various authors: Rev. Prof. E. Johnson, Rev. Prof. W. F. Adeney, Rev. R. Green. London: Paul. 1892. 218.
253. *Praeparation und Kommentar zu den Psalmen n. genauen Analysen und getreuer Uebersetzung.* By J. Bachmann. Berlin: Schneider and Co. 1892. 1.30 m.
254. *La Sulamite mélodrame en cinq actes et en vers traduit de l' Hébreu avec des notes explicatives et une introduction sur le sens et la date du Cantique des Cantiques.* By C. Bruston. Paris: Fischbacher. 1891. 2 fr.
255. *Das heilige Schriftwerk Kohelet im Lichte der Geschichte. Neue Forschung über Ecclesiastes, nebst Texte, Uebersetzung, und Kommentar.* By David Leimdörfer. Hamburg: Fritzsche. 1892. 4.50 mk.
256. *A Short Commentary on the Book of Daniel.* By A. A. Bevan. London: Fronde. 1892. 48.
257. *Les Prophètes d' Israël: quatre siècles de lutte contre l' idolatrie.* By Mgr. Meignan. Paris: Lecoffre. 1892. 7 fr. 50c.
258. *Les Prophètes d' Israël.* By Jas. Darmsteter. Paris: Lévy. 7 fr. 50 c.
259. *Records of the Past.* Edited by A. H. Sayce. New Series, Vol. 5. London: Bagster. 1892. 48. 6d.
260. *The Early Religion of Israel.* Baird Lecture of 1889. By J. Robertson. London: Blackwoods. 108. 6d.
261. *Tyrus bis zur Zeit Nebukadnezars. Geschichtliche Skizze mit besonderem Berücksicht der heilschriftliche Quellen.* By F. Jeremiaa. Leipzig: Teubner. 1891. 1.20 mk.
262. *Erklärung der sämtlichen geschichtlichen Bücher des Alten Testaments. Ein Hilfsbuch für geistliche Lehrer, und für das evangelischen Volk überhaupt. 2 Bände.* By Th. Heintzeler. Strassburg i. E.: Verlags-Anstalt. 1891. 7.50 m.

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263. *The Date of the Decalogue.* By T. W. Chambers, D. D., in *Homiletic Review*, April 1892.
264. *The Battle in the Vale of Siddim.* By Prof. F. Hommel, in *S. S. Times*, March 5, 1892.
265. *Cheyne's Bampton Lectures.* Reviewed by Prof. A. R. S. Kennedy, in *Expository Times*, March 1892.
266. *Titles for the Psalms.* By Rev. W. B. Hill, in *S. S. Times*, Mar. 26, 1892.
267. *Teaching the Psalms.* By Prof. A. R. Wells, in *S. S. Times*, March 19, 1892.
268. *Messianic Prophecy. V.* By Prof. J. M. Hirschfelder, in *Can. Meth. Qrtly.*, Jan. 1892.
269. *Exposition of Isa 2: 2-4.* By Rev. A. Huddle, in *Expository Times*, Mar. 1892.
270. *From Nowa to El-Leja.* By Rev. Wm. Ewing, in *S. S. Times*, Mar. 26, 1892.
271. *What the Bible has gained from Criticism.* By T. G. Pinches, in *S. S. Times*, Mar. 5, 1892.
272. *The Old Testament in the Light of the Literature of Assyria and Babylonia.* By T. G. Pinches, in *Expository Times*, Mar. 1892.
273. *Biblical Archaeology and the Higher Criticism.* By Prof. H. Symonds, D. D., in *Expository Times*, Mar. 1892.
274. *Driver's Introduction to the Old Testament Literature.* Review by Prof. T. K. Cheyne, D. D., in *Expositor*, Mar. 1892.
275. *The Health Laws of the Bible, and their Influence upon the Life-Condition of the Jews.* By Marcus N. Adler, in *Asiatic Quarterly Review*, Jan. 1892.

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278. *Notre Seigneur Jésus Christ: sa vie et ses enseignements.* By S. E. Frette. Paris: Lethielleux. 1892.
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284. *Justitia imputata? Eine neue Erklärung der entscheidenden Aussprüche des Apostels Paulus über die Rechtfertigung.* By G. Schwarz. Heidelberg: Hörning. 1891. 80 pf.
285. *Hand-Commentar zum Neuen Testament. Hebräerbrief, Briefe des Petrus, Jacobus, Judas.* By H. von Soden. Freiburg i. Br.: Mohr. 1891. 4 m.
286. *Notes on the Book of Revelation.* 2d ed., revised and enlarged. By T. Newberry. London: J. F. Shaw. 1892. 4s.
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290. *Chaff and Wheat: A Defence of Verbal Inspiration.* New York: Revell Co. 1892. 15c.
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294. *The Christ and the Creation.* By Rev. J. C. Adams, in *Andover Review*, Mar. 1892.
295. *The Present Position of the Johannean Question. IV. The Author.* By Prof. W. Sanday, D. D., in *Expositor*, Mar. 1892.
296. *John 3:3, "born from above."* By Rev. Jno. Reid, in *Expository Times*, Mar. 1892.
297. *The Doctrine of the Atonement in the New Testament. III. St. Peter.* By Prof. J. A. Beet, D. D., in *Expositor*, Mar. 1892.
298. *St. Paul and the Objective.* By A. B. Grosart, D. D., in *Expository Times*, Mar. 1892.
299. *Exposition of Heb. 2:9.* By Rev. G. Milligan, in *Expository Times*, Mar. 1892.
300. *Exposition of Heb. 3:1.* By Rev. G. M. Rice, in *Expository Times*, Mar. 1892.
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302. *How to Promote a More General Study of the Bible.* By J. H. Vincent, D. D., in *Can. Meth. Qtl.*, Jan. 1892.
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305. *Is the Higher Criticism Scientific?* By Prof. F. Brown, D. D., in *Homiletic Review*, Apr. 1892.
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TO MORALIZE a little—the assumed province of religious editors and biblical students—over certain phenomena of the theological world, how interesting it is to hear certain scholars who, while a new view was struggling for recognition, frowned on it, now, when it has established itself, cry loudly, “We have always thought so!” “This is our view precisely!” There are others whose preferred method is, when the victory for the new view has been gained through a conflict in which they leaned to the opposite side, to come forward with a full and favorable exposition of the view in a religious review or weekly, as much as to say, “See what we have worked out! This is *our* view!” There is, to be sure, such a thing as honest hesitation, or the deliberate choice of a position of doubt and criticism respecting a new view, which is highly commendable. “Prove all things!” Any opinion which is revolutionary or even a modification of what is generally accepted, should, in a sense, be compelled to justify itself before the thinking world. But honesty in declaring one’s conversion to the new view is as desirable as honesty in objecting to it in the beginning. An example of a mind which disclosed such honesty in both respects was that of Bishop Lightfoot. Every patristic scholar knows how he evinced it in the matter of the Ignatian Epistles. Examples of the other kind of mind are not wanting among us. They are not to be recommended as models for imitation.

A KNOWLEDGE of the laws of perspective is essential to success in landscape painting or drawing. The art of the ancient Egyptians, with all its brilliancy of coloring and

variety in portraiture, is often unpleasant and even ludicrous, because of the artist's ignorance of these important laws. We are often reminded of similar errors in the biblical sphere on the part of well-meaning interpreters. The Bible is also a great landscape with its lights and shades, its deeps and heights, its prominent features and its background. The laws of biblical perspective are an essential part of the knowledge necessary to him who would reproduce with pen and paper some of the manifold beauties of this wonderful country. The interpreter who works from the "Egyptian standpoint" with the Bible produces as erroneous and often as ludicrous results as stand on the walls of Theban tombs. In the Bible some things are first, others are second; some are primary, others are secondary. To learn this, to discover some of the elements of biblical perspective, is an indispensable demand upon the student and the teacher.

THE Egyptian artist sought to compensate for his faulty treatment of nature and the scenes of human society which he would reproduce. On the flat plane along which he distributed the objects or persons to be delineated, he distinguished between the important and the less important by magnifying the size of the former in comparison with the latter. A noble, for example, is made a head taller than other men who are by his side. A king stands like a colossus among his puny subjects. The effect of this can hardly be said to be artistic. Much less is it true to fact. The Egyptian kings were no greater in stature than ordinary men. Their nobles were no giants. The artist has not solved his problem but only falsified reality. Biblical interpretation often accepts this element of Egyptian art in its representation of biblical life. The superhuman, the materially miraculous, the wonderful and the startling, are magnified. Bible men are estimated according to the greatness of their "wonders." The impression is given that the possession of strange hidden might over nature and man is what makes these men great. Or, again, they are set forth as somehow different from common, ordinary flesh and blood, as of

another race than ours. The Jewish history is that of a nation let down into the world but not of it. It is not the elevation of character, the power of holiness, the might of spiritual forces that these "Egyptian" interpreters emphasize and delineate. It is that their biblical heroes do bigger things. Such portraitures reveal all too clearly that our friends, like their masters in old Memphis and Thebes, are trying to make up for their ignorance of Biblical Perspective.

MANY good causes have received more injury from the arguments advanced in their behalf than from anything which has been urged against them. This is certainly the case with Christianity. Why is it that good men find it so difficult to conduct a well-reasoned discussion on behalf of the Truth? Why is it that in these discussions so much of the personal, the trivial, the unsound, is introduced, that the impression made upon the unbiased mind is one averse to the plea, if not to the cause itself? Is it that the tremendous importance of the subject, or the deep personal interest of the advocate therein, renders him incapable of remaining on the plane of reason, and justifies him in leaving it for the possibly higher ranges of feeling? We cannot answer. One may regret, however, the fact, that reasonable, sensible argumentation, especially on biblical subjects, is so hard to find at the present day. The lack is evident in every direction, in so-called liberal circles as well as in the conservative lines. It appears in sermons, in newspaper leaders, in review articles, in popular addresses, in theological seminaries, everywhere. It is natural that conservative writers and speakers are tempted to this sort of thing more than are so-called progressive scholars. They, the former, can always count on having the majority with them,—a majority who have the power and who can be moved by appeals to deep, and, in their place, worthy, personal feelings, more easily than by the details of a careful argument. The progressives, however, can hope for life, not to speak of success, only when they can convince people that they have the truth on their side. Personal appeals and fiery invectives are not effective weapons

with them. Yet they too are often guilty of substituting something else—usually, in their case, clever, perhaps sophistical, special pleading—for downright fair reasoning from good premises to sound conclusions.

Attention may be called to some very common manifestations of false argumentation. One favorite method is the exaggeration of extremes. By this is meant the setting up against each other of two extreme cases, or the isolation of two elements each of which represents but half the truth, then the endeavor to show the folly of one or the other extreme or element, and finally the conclusion that this “representative case” is enough to prove that the other side is all wrong. For example, in Biblical Exegesis, Piety is set up against Scholarship. The former is not only important, not merely indispensable. It is everything. “Piety is the great commentator; devoutness of spirit is the true parent of insight and the great interpreter.” “It is the saintly men who have best understood the Bible.” “The most excellent methods, and principles will never make a Bible student of anyone who does not absolutely prostrate his intellect before the Book.” On the other hand a profound religious interest in the Book is deprecated as being “detrimental to the best use of the critical intellect.” Both extremes are pure nonsense. Two things are separated that God had intended to be one. The whole subject is befogged.

A second substitute for common-sense and logic is to deal in figurative language, to dabble in metaphor and simile. A would-be warrior in the biblical arena plays with the phrase “Higher Criticism,” declaims against its “high” pretensions, and crushes it at last with the “highest” criticism of our Lord. Another draws the parallel between the Bible and his mother’s portrait—both dear to him as life itself. Would he stand before this painting and begin to find fault with it, criticize the color of the hair or eyes, call attention to the faults of the portraiture and thus disgrace the mother who bore him? No more will he submit to that treatment of the Bible, which finds faults in this and that part, pulls it to pieces and exposes it to ridicule in the eyes of men. The case is closed. But the other side now takes up the parable.

“The picture of your mother is faded. We would restore it. It has suffered from neglect, or from mistaken handling of ignorant persons. We would give you back a more beautiful, because a more real, original, lifelike, portrait of her whom you love. So with our criticism of the Bible” etc., etc. What is either parable worth? Of what account is such discussion? Nothing was ever enlightened, nothing solved, by word-wranglings like these. A fair field, where honest arguments appear and the best arguments win—it will be a happy day for Biblical Science and Christian Knowledge when lovers of God’s Word and Truth meet for the discussion of these great questions here and here alone.

THE NEW GERMAN REVISED BIBLE.

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The present year has witnessed a significant event in the publication of the Revised Text of the German Translation of the Bible by Martin Luther. That the work of revision in Germany has been carried through is something remarkable, in view of the storm of opposition which has been raised against it. And from the other side, it is noteworthy that, in the face of so great temptation to make a thorough transformation of the old translation, the revision committee has shown such conservatism and soberness in its alterations. The objections which the Revision of the English Bible had to meet are as nothing in comparison with the difficulties which our German friends faced. The extremes in Germany are greater and more pronounced between the advanced scholars, who seem to have cut loose from relations to the past, and the retrograde scholastic theologians, to whom the past, right or wrong, is venerable, and its monuments—however moss-grown—to be sacredly maintained.

The edition which now appears is entitled "The Bible, or The Entire Holy Scriptures of the Old and New Testaments according to the German Translation of Dr. Martin Luther. Revised Edition under the direction of the German Evangelical Church Conference. First Impression. Halle: Press of Canstein Bible House. 1892." The German Bible is not a little thicker than our ordinary English Bibles, as it embraces the Apocrypha. This edition has an excellent engraving of Luther as a frontispiece, and contains a preface which communicates some interesting items respecting the history and methods of the work of revision. Then follow "August Hermann Francke's brief Directions how to read the Holy Scripture to one's true Edification"—some very helpful suggestions from that devout Pietist from whose city this new edition of the Bible comes. The Scriptures themselves fol-

low, the only differences from our Bible being the presence of the Apocryphal Books and the peculiar order of the Epistles—after the Pauline Epistles come, in order, the Petrine, the Johannine Epistles, then Hebrews, James and Jude. At the end of the book are placed the lists, (1) of selections to be read on Sundays and Festivals, (2) of passages suitable for special occasions or on special subjects, as Harvest, King's Birthday, Means of Grace, Prayer, etc., and (3) a brief Bible Dictionary. The whole book contains 1444 pages.

The preface, embracing the account of the work of revision in a clear though somewhat condensed statement, gives the reader a good understanding of the point of view from which the translation is to be judged, as well as an impression of the care and pains which were bestowed upon it. Those who may wish to know more fully the methods and principles of the revision committee are referred to a "Companion Volume" which appears simultaneously with this Bible translation, and gives full communications on these points. But the general reader will find the chief things worth knowing about the whole work in this Preface, from which the following interesting facts are gained.

The Revision is a work of twenty-six years. The honor of having made the first suggestion looking toward a church work of revision in Germany, belongs to Dr. Mönckeberg of Hamburg, who, in 1855 wrote an essay on Bible Translation, in which he called the attention of evangelical Christians to the danger of allowing everybody to put out new translations of the Bible or make alterations in the Luther Translation, on all sorts of principles or on no principles at all, and invited the Eisenach Conference to move in the direction of a united effort to produce an authorized revision. A conference of friends of the movement was held some two years later, and as a result of it a revision of the Luther Bible was undertaken privately by the Canstein Bible House. From this first movement the methods and principles were established which ruled in the whole subsequent revision work. A division was made between what was called "theological-critical revision" and "literary" or "language" revision, and each part assigned to a separate body of men. The rules on which

the revision was to proceed were drawn up and submitted to representatives of German Bible Societies, and the whole published in 1861-2. The next advance step taken turned this private movement into a church undertaking. This was done by the formal acceptance, in 1863, of the work so far advanced, by the Eisenach Conference, which is formed of representatives of the different German evangelical church governing bodies meeting every two years in Eisenach. The general directions given by the Conference were in substance these: (1) the text of the Canstein Bible is to be taken as the basis with special reference to Luther's last edition of his translation, yet without returning to antiquated forms of speech therein contained; (2) among all the German readings the best is to be selected, and in case of doubt the original shall decide; (2) when change is undoubtedly necessary the aim shall be to translate honestly and accurately from the original text, using the vocabulary of the Luther Bible. The principles laid down by which possible changes were to be judged were: (1) such changes should be avoided where the only purpose may be to translate more literally than Luther translated; (2) in case of changes, one must be sure both that Luther was wrong and that the proposed change is correct; (3) passages which are in common use in the church, or are dear to the people, should be either left unchanged or subjected to as slight change as possible; (4) if changes are necessary to be made, let them be made with thoroughness and consistency, though thereby many passages be involved; (5) let all changes be so worded that they will fit into the "ground speech" of the Luther Bible, and usually be put into the words that his translation uses.

On these bases the revision proceeded. The different parts of the New Testament first, and then of the Old Testament, were divided up among sub-committees. The meeting of the full committee, which was held twice yearly, considered and passed on the work. The New Testament Committee and sub-committees consisted of Drs. Nitzsch, Twesten (writings of John), Beyschlag, Riehm (Synoptic Gospels), Ahlfeld, Brückner (Romans and Corinthians), Meyer, Niemann (lesser Pauline Epistles), Fronmüller, Schröder (the re-

maining portions), and Dr. Frommann was given charge of the linguistic or literary revision. For the latter work it was suggested, (1) the religious needs demand that the understanding of the Bible be not made unnecessarily difficult. (2) The essence of the original text is not to be destroyed thereby, since the strength and beauty of the language of the Luther Bible gives it its inestimable value for church and school.

This activity resulted in a "proof edition" of the New Testament in 1867, which was subjected to a third reading in a large conference of official and private persons, and its results were accepted by the Eisenach Conference in 1868. This revised New Testament was then recommended to all Bible Societies as the authorized revision.

The next movement was in the direction of Old Testament revision. A committee was officially appointed meeting in April, 1871, and consisting of Drs. Tholuck, Schlottman, Riehm, Dillmann, Kleinert, Bertheau, Düsterdiek, Kamphausen, Delitzsch, Thenius, Knobel, and others. The work took the same course as in the revision of the New Testament. The committee met, in all, eighteen times; as a rule, twice a year, each time for eleven days. The last meeting in 1881, at which representatives from the Bible societies were present, completed the work, which was issued in 1883 in the so-called *Proof Bible*, (*Probe Bibel*), containing both Old and New Testaments. After two years, during which this Proof Bible had been subjected to the freest criticism from all sides, the final revision was undertaken, first for the Old Testament and then for the New. Those of the former committees who still remained (alas! death had sadly thinned their ranks) with others, carried on the work. Then the New Testament, which needed additional revision from the point of view of its relation to the newly revised Old Testament, and the multitude of new suggestions and criticisms that had been made since its appearance, was taken in hand again. Both from the theological-critical and from the literary sides the revision again went actively forward.

Finally at a general great final conference at Halle, in January, 1890, in which representatives from the revision

committees, the Bible societies, the Eisenach Conference and other governing bodies, were present, the proper Revision work was brought to completion, and regulations for its printing and publication established. The printing of the new Bible was begun in the spring of 1890, and through various difficulties was pushed forward slowly until its present appearance in the spring of 1892.

The work as it now stands is different in many respects from the "Proof Bible" of 1883, in that many changes there made have been given up and many new ones introduced. Advance has been made over that former edition, especially in the removal of many of the numerous archaisms which provoked so much criticism. The preface goes on to say, however, that the "venerable rust" of the Luther Bible is far preferable to the "polish" of the modern literary German which some would substitute—to the destruction of the majesty of the Luther Bible and to the injury of the contents of the present speech and the German language itself.

In judgment of the work the student must bear in mind the frank statement of the revisers themselves, here expressed: "The whole is a work of the mean between opposing extremes," they declare. "On the one hand the demand is made, 'Abstain from all changes on the Luther Bible.' On the other, men say 'Let us pass over from a scrimping revision to a fundamental transformation of the Luther Bible.'" The present revision claims to be both a Luther Bible and yet not a Luther Bible; it has gone away from Luther, and yet also has come back to him. Between theological necessities and literary necessities, between the old speech and the new works, between school grammar and popular usage, it has sought to strike an average. To bring the old Luther word, with God's Word standing above it, the venerable strength of the old Luther speech, into harmony with the speech of the present, to let the old Luther Bible remain as a common good of the Evangelical church in school and congregation, among the people and in the church—this has been the earnest endeavor of all the participants in this work of more than a quarter of a century. And thus, with a prayer for the blessing of God upon the work which in its

course "He has plainly owned as His," the preface concludes. That such a revision will be acceptable to the leaders and the laity cannot be predicted in advance. But in view of the patience and caution with which it has been prosecuted, the noble names of those who have been concerned in it, and the spirit which has animated them, as revealed in this preface, every one will join with them in the prayer that the divine favor may attend the circulation of this Revised Luther Bible.

THE SOCIALISTIC IDEAS OF AMOS.

By CHAS. F. KENT, Ph. D.,

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In a study of the Hebrew legal system, one is continually impressed by the large humanitarian and philanthropic element which appears in and stands side by side with the more formal judicial and religious laws. The brotherhood of man, the mutual responsibility of classes, and the rights of the poor, are but a few of the doctrines which here, and in the wisdom and prophetic literature, first find expression, and which finally exhibit their full development in the Gospel of the New Testament. As soon as man came in close contact with man, socialistic questions at once arose, and the biblical writers as practical teachers could not overlook them. As society became more complicated, these continually demanded more attention until, in the latter days of the Northern and Southern kingdoms, they almost overshadowed all others.

The social status in Northern Israel at this time is to be determined largely from the writings of the two prophets of the decline, Amos and Hosea; but also by the light of history it is possible to study certain forces which were active in inducing these conditions. Under the united monarchy all men were on nearly the same level, and the ruling classes associated freely with the lowest. But the simplicity of this early period had quite disappeared under the influence of new tendencies, and the life, which the prophets endeavored to preserve in the Northern kingdom by the bold act of disruption, was again threatened. With peace and alliances came a strong temptation, unknown in times of war, to imitate and adopt the life and customs of the surrounding nations. The reign of Ahab is the period in which this influence was strongest. Not only did this affect the form of the religion, but also the very nature of the political organization. The striving of the king for despotic power found its plainest expression in the injustice which appears in the story of Naboth's vineyard. Rightly is this regarded as the consum-

mation of a long series of encroachments upon the traditional, individual rights, the memory of which, after smouldering, finally like a spark kindled the revolution which overthrew the house of Ahab. But this change of feeling and aim was not confined to the rulers—it affected the commonwealth as a whole. The thirst for power and wealth was shared by those next in authority, and thus by a most natural process spread through all ranks. Under this influence also, a commercial spirit seized the nation which ever after clung to it. In this struggle for wealth the old ideas of brotherhood were being forgotten.

Later from another quarter came a different influence, but tending in the same direction. As a result of the long series of foreign wars a military class had arisen which demanded support and royal favor. Military services and wealth gradually gave rise to a noble class that repeatedly proved itself strong enough, not only to threaten, but to actually overthrow the reigning house. With this came a weakening of the authority of the central power, which ever means a defective administration of justice, under which the weaker party suffers. The growth of a nobility meant, further, a wide differentiation of classes. This was accentuated by the indirect results of the wars. As in the case of every protracted, intense struggle, such as the war with Syria, the burden of the contest falls upon the middle and lower classes. Ground down by the war tax, or unable, because of active services, to provide for themselves and families, their inheritances were consumed, and they went to swell the ranks of the abject poor. The rich in turn were able to buy their land and accept them as dependents. As the tide of battle turned and the wealth of conquest poured in, this wealth found its resting place in the royal treasury and the coffers of the nobles, but rarely did it return to the needy lower classes. Further, the principle of Lev. 25: 8-24, which enjoins the restoration of landed property every fifty years to its original owner, if in existence, was evidently a dead letter. Thus the chasm between the classes became ever wider and wider. This was greatly increased as the rich and nobles began to live in palaces in the cities. Thus removed from their dependents,

they lost that knowledge which comes only from actual contact, and which does so much to bridge over this dangerous gulf. Mutual misunderstanding and lack of sympathies did their work, until the lower classes hated the higher and the latter in turn forgot their duties and gave themselves up to the struggle for power and wealth. Mingled with this and neutralizing the influences of the true religion, which was the only hope of the times, were the corrupting practices of the false Jehovah and Baal worship. On purely *a priori*, historical grounds, therefore, the conditions which Amos and Hosea describe were to be expected. Unlike most of the men of their day, by virtue of their spiritual enlightenment they were able to interpret these facts correctly.

To understand the attitude of Amos towards the questions of his times it is necessary clearly to appreciate his standpoint. This is illustrated by his artistic introduction, chapters 1 and 2. He is broad and international in his outlook. Beginning by denouncing in turn the sins of her foes, he leads up by an irresistible logic to the condemnation of Israel herself. It is by the divine standard of right and wrong, not by the prevalent conceptions, that he measures acts. Amos' God is a God of justice. Hence He will punish cruelty and wrong wherever it be found. The Phœnicians (1 : 9), for example, have been cruel and uncompassionate. Even though the victims of their hatred were their enemies, they have transgressed beyond the bounds of forgiveness. Thus in his introduction, Amos lays down those universal laws of justice and philanthropy, which his hearers concede as binding upon their enemies, and which he at once proceeds to apply to the social conditions of Northern Israel.

The specific charges of the preliminary indictment (2 : 6-8) are: (1) Inhuman enslavement of the poorer classes by the richer. (2) An insatiable spirit of greed for land which led them to begrudge the very dust which the suppliants, in their grief, cast upon their heads. (3) A licentiousness in their idolatrous feasts which defied all the fundamental laws of morality. (4) A brutal lack of pity on the part of creditors which led them not only unjustly but cruelly to wrong their poor debtors. (5) The sin of the rulers, and especially the

priests, in drinking the wine which they have secured by their unjust fines.

Certain specific and prominent evils are selected as types of the whole. They are all breaches of the same general law of humanity; and what is equally significant, the sins which are cited as those of the nation are peculiarly those of the wealthy and ruling classes. The sins of the masses are not noticed, unless touched upon in the third charge. Thus, in his introduction, Amos leaves no question as to his standpoint and the object of his denunciation.

After removing the delusive belief of the people that, as the nation chosen by Jehovah, they were exempt from these universal laws, and after vindicating his prophetic calling (3: 1-8), he develops in the remainder of his book the formal terms of the arraignment. Necessarily he touches upon the religion of the land. Chapter 5: 26 contains an obscure reference to star worship, and ch. 8: 4 speaks of the sin of Samaria, which in the light of II Kings 13: 6 appears to have been the retention of the Asherah. But these two incidental allusions are all that he says about that idolatry which Hosea a few years later so bitterly attacks. Of the national religion he speaks more fully. In 5: 21-23 he refers to the uselessness of their elaborate formal worship. His terms are strong. Jehovah is represented as saying: "I hate, I despise your feasts and take no delight in your solemn assemblies." Why? Not necessarily because, in Amos' mind, they are wrong in themselves, but because in the light of the public sins they are mere hypocritical mockery. Genuine righteousness (v. 24) is what Jehovah desires. In 4: 4, 5 Amos sarcastically tells the people to persist in their empty religious practices in which they find so much pleasure. "Come to Bethel and transgress, and to Gilgal and multiply transgressions." From his standpoint the form itself of the religion is unimportant. He looks at its fruits, and since he finds them evil, he naturally infers that the former is not only useless but corrupting in its influence. In this his teaching stands in direct antithesis to that of Hosea. The chief object of attack with the latter is the religion, whether this be pure idolatry or the degenerate

Jehovah worship. The public sins are noticed only incidentally, since he sees in them merely the result of the great national apostasy. Amos, evidently from another class of society and without the deep personal experience of Hosea, regards the sins of the nation as they appear on the outside. As in his introduction, it is the infringement of the moral law which he attacks. There is nothing general or indefinite in his charges. In his opening address (2 : 12), it is true, he charges the nation with rejecting the prophets and corrupting the Nazirites, but from the context it is clear that it was the evil leaders to whom he was speaking. So also in 9 : 8 he proclaims the destruction of the sinful kingdom, but in the same sentence he hastens to say that not all the nation is to be condemned, but the sinners of the people, those classes which he so clearly designated. They will suffer while the others will be preserved. Amos is ever concrete. He occupies a position midway between that early conception which only regarded the nation as a unit, and the New Testament idea of the individual. He distinguished distinct classes within the nation. The objects of his attack are: (1) The rich, voluptuous women of the capital. Their cruel selfishness has made them, instead of angels of mercy, the very ones who destroy the last hope of the needy, as they incite their husbands to deeds of oppression that they may be supplied with the means of gratifying their low appetites. (2) The rich classes. All the present prosperity (8 : 2-6) is to be turned into a desolation in which death shall reign supreme. Against you is this woe directed, you capitalists and merchants, who rob and oppress the poor and helpless, longing that each feast may speedily be over that you may be free to practice your deceitful trades. Deliberately you sell your poor brethren for money because they are unable to pay you their slight indebtedness. (3) The nobility and ruling classes. The hated enemies of Israel, the Phœnicians and Egyptians (3 : 9, 10), are called in to witness the scenes of anarchy and oppression in Samaria, the chief city of that people who call themselves Jehovah's. Those who dwell in palaces, the leaders of the nation, have completely forgotten how to do right. Their rule is mere violence and robbery. Jehovah

is well aware of the magnitude of your transgressions (5: 12, 13), you unjust judges, who persecute an honest man, who do not hesitate to take a bribe when you are exercising judgment, who refuse to give the needy justice. A wise man suffers in silence. So completely is the power in the hands of unjust rulers that a plea for redress would but bring greater oppression. Chapter 6 is one bitter declaration of woe against the leaders of the nation. Woe unto you nobles, in your false feeling of security. Fain would you dispel all thoughts of coming retribution. Reclining upon ivory beds and luxurious couches, your senses pampered with song and music, you eat the finest dainties which the world can produce and drink the richest wines, giving yourselves over to the merely sensuous gratification of self, without a thought of the afflictions of your toiling, suffering brothers. With a supreme disregard of their duty the leaders use their power and wealth only to satisfy their own desires. Therefore upon them first shall dire punishment fall. In v. 13 he sums up the charge in a sentence, "Ye have turned judgment into gall and the fruit of righteousness into wormwood."

(4) The upper classes as a whole. Upon the classes which now roll in luxury (3: 12-15), the Lord shall send a destruction so complete that only the merest remnant shall survive. All their magnificent summer and winter palaces shall be utterly consumed, since the injustice and extortion which they represent is an offence in the sight of God. An honest man (5: 10, 11) who reproves them by declaring the truth is thoroughly hated. Yes, you have crushed the poor who were helpless against your exactions, and by means of tyrannical robbery you have built expensive houses and planted pleasant vineyards. The injustice has been done, but you shall never enjoy what you have thus obtained.

It was a grim charge which Amos brought against Northern Israel, but unfortunately it was just. The surprising fact is that nowhere does he attack the sins of the lower classes. In every case, as this inductive study reveals, it is the sins of the wealthy and ruling classes which he condemns. In his teaching we have glimpses of God's love, but it was reserved for Hosea to develop this. Denunciation is the key-note of Amos' prophecy.

The essence of his teaching is before us and we are now ready to compare it with that of modern socialism. The latter takes so many different forms in different lands, and in the mind of each individual according to the type with which he has come in contact, that the exact content of the word is variously defined. In general it is the effort to improve the social condition of humanity—more especially, that of the laboring classes. All of its forms have certain characteristics in common which will be made the basis of the present comparison. To avoid indefiniteness, the type which now appears in Germany, as the most clearly defined and best known, will be taken as the standard. In justice to modern socialism, as thus exemplified, we must be careful not to make the common mistake of confounding it with the anarchistic movement. The two in ideas and methods are radically different. The one seeks lawful ends by lawful means, the other is thoroughly destructive. Now that they have formally parted company, socialism gains much by the separation. Much of the repulsion which many feel towards anything socialistic is the result of its former partial affiliation with anarchism. And further, on *a priori* principles, any ideas coming from the lower classes gain but slowly a favorable reception among the higher. To some, the mere idea that anything socialistic is found in the Bible will be at first distasteful. But let it be remembered every great movement has its good as well as evil characteristics. Certain phases of socialism are surely foreign to the spirit of the Bible, but on the other hand it contains many of those broad principles which must ever obtain because they are founded upon truth. Bearing these facts in mind, we will proceed to the comparison, noting first, points of similarity.

1. Complaint comes from the lower classes. It is the struggle of the lower classes to secure what they feel to be their rights that gives rise to the socialistic movement. It is therefore a suggestive fact in the development of the present study that Amos himself comes from the lower classes—that is, lower merely in respect of material prosperity, for in mental acumen he stands among the first men of his age. According to 1: 1 he was a herdsman (as the original indi-

cates, one who watched sheep and goats) of the little town of Tekoa south of Bethlehem. In 7: 14 he indignantly disclaims any connection with the prosperous but hypocritical class of professional prophets which then flourished in Northern Israel. He declares that he was a shepherd, one who pierced the green figs of the sycamore trees, that their ripening might be accelerated. From other sources we learn that this unpalatable fruit was only eaten by the very poorest. Amos' occupation was therefore one of the humblest.

(2) Presents the cause of the lower classes. As we have seen, it is the injustice, the oppression of the poor and needy, which Amos continually holds up as the great crime of the nation. The religious sins, the text of other prophets, he passes over to dwell upon evils to his mind more flagrant. He is at all times the champion of the lower classes. It is their wrongs which appeal to heaven for vengeance. But, unlike Hosea and Isaiah, he nowhere attacks their iniquities. From his point of view, like that of the socialist of to-day, the mass of wrong which they endure is so great that in comparison their faults were not worthy of mention.

(3) Charges directed against the ruling and wealthy classes. The stern arraignment of the nation was but a rehearsal of the iniquities of those who, having the power and wealth, have totally misused them. Violence, oppression, bribery, injustice, robbery and luxury, secured at the cost of the life blood of the dependent and laboring classes! No socialist to-day could paint the picture of his woes in stronger or more lurid colors! The times were undoubtedly in many ways darker than at present. Now, even in socialistic circles, such a sweeping denunciation would hardly receive acceptance. It is also significant that the sins of the upper classes, which are attacked, are those, and only those which react most disastrously upon the lower ranks of society—oppression, bribery, luxury which leads to extortion. Their other faults, later portrayed by Hosea, are not touched upon because foreign to his subject.

(4) Basis of the complaint—the breach of the universal law of justice and humanity. The socialist unites with Amos in demanding that the principle of the mutual right and brother-

hood of man be acknowledged and acted upon. When this is disregarded, they both call for justice. The latter may add certain unreasonable claims, but the principle from which both start is the same.

(5) Recognizes the responsibility of the upper classes. Amos does not stop with a condemnation of the outward sins of those in positions of influence, but goes much deeper and finds in wealth and power a corresponding responsibility. Why does he hold up the luxury and splendor of the upper classes to the scorn of his hearers, and declare that they are the object of Jehovah's wrath? Because he was thoroughly imbued with the idea that with the possession of these come corresponding duties which, if neglected, will call down heaven's displeasure. In 6: 8 he states this point very clearly. It is because of the selfish luxury of the upper classes that this dread destruction is coming upon the entire state. Socialism bitterly echoes this sentiment. Are they wholly wrong in throwing the responsibility and blame on the leaders in society? The words of the noted Prof. Wagner of Berlin University in a recent address are worthy of consideration. "Look at the corruption of the upper classes and you have the secret of the troubles in the social system."

(6) That the feeling of security on the part of the ruling classes is entirely without foundation. Chapter 6: 1-3, "Woe to them that are at ease in Zion, that feel secure, that put off the evil day." One of the chief aims of Amos' preaching was to destroy this feeling of security which so commonly prevailed among the higher ranks during the reign of Jeroboam II. That same confidence, in general, characterizes the attitude of the upper classes to-day. The socialists on the contrary, from the most intelligent to the poor laborer who feels what he is unable to think, declare that this is not warranted by the actual state of affairs.

(7) The present conditions cannot continue, a great social upheaval is the only solution. Amos studied the situation, noting the existing evils and the attitude of those in power, and with his prophetic insight declared plainly and repeatedly that destruction must and would inevitably overtake the state. It was to come from without—the Assyrians—and

was to completely overthrow the present regime; a prediction which history verified. The socialist, looking at many of the same evils and himself experiencing the wrongs of the existing system, makes the same declaration with one difference. He looks for no outside foe. According to his belief society will work out its own destruction.

(8) A glorious future for the now oppressed classes, a survival of the deserving. The picture of the present, and the immediate future as well, is dark. Amos has given up the hope of earlier prophets. He wished to set up no new king. But he looked forward to a time when the nation should be sifted and the evil elements—the object of his attack, the present ruling classes—would be eliminated, and the deserving remnant—the poor and needy, the men of his own class—should at last receive their rights and that in multiple measure. On the ruins of the present would be built up a kingdom in which the principles that he advocated would be acknowledged by all. With Amos it was the Messianic times, with modern socialism it is the indefinite future in which society will be reorganized after the great upheaval, and the laboring classes will enjoy the rights they claim.

Such, then, are the striking points of resemblance between the teachings of the plebeian prophet Amos and the tenets of modern socialism. He grapples with the same social problems. Modern socialism presents but few new features. What seems so new is really very old.

The reception of his teaching is also most suggestive. The ruling classes listen, at first perhaps with supreme indifference, later with rage and appreciation, while he lays bare their sins. The truth of his words and their general character afford no opportunity for interference, until finally in 7: 9 he proclaims judgment upon the house of Jeroboam. The officials are not slow to employ this pretext to silence the socialistic agitator. For, as Amaziah, the priest of Bethel, says in his charge (7: 10), "The land is not able to bear all his words." The common people will be incited by these burning statements, directed against the corrupt rulers of the land, to deeds of violence. Their effect upon the masses must have been manifest, for Amaziah hastens to send word to the

king that "Amos hath conspired against thee in the midst of the house of Israel," and even perverts Amos' words (7: 11) that the king may be influenced to take immediate action. So threatening is the danger that Amaziah himself, apparently without waiting for the royal order, silences the prophet, and commands him to flee to Judah, and never again to dare deliver such seditious prophecy in the royal city. Like a true tribune of the people, Amos is unabashed by the show of power. He boldly completes his address with a dire threat of divine vengeance to fall upon Amaziah, who represented that class which he came to denounce. Thus was this socialist silenced by official interference while he was addressing the people on their wrongs at the hands of the upper classes. It is an interesting question whether our possession of Amos' prophecy to-day is not due to the fact that, being forbidden to speak in public, he endeavors still to promulgate his teachings by written tract, and thus set the example which was followed by later prophets. The case of Jeremiah, whose written prophecies were burnt by the king, presents a striking analogy. If this conjecture is true, the parallelism with modern socialism obtains to the very end.

These points of similarity are surely very striking, but that the comparison may be complete certain important differences, which do not appear prominently on the surface, are worthy of consideration.

(1) Difference in fundamental principles. Within the ranks of socialism itself there is a great divergence in the principles from which its advocates start in deducing their conclusions. The so-called christian socialist follows Amos, practically in every detail. The great rank and file, however, recognize no higher reasons, as the basis of their claims, than their own personal rights. In defining these rights they undoubtedly often claim more than, in justice to society as a whole, can be granted. Amos adopted the same fundamental laws of right and wrong, but found back of these a God who gave them force and content. In other words, he is thoroughly theistic, while much of socialism is materialistic or atheistic. The difference is more than a difference of terminology. It modifies his entire teaching.

The sins of the rulers was not only a sin against their brothers, but also against Jehovah. The suffering classes had no part to play in the bringing about of the great catastrophe which was to destroy the oppressor and vindicate the oppressed, because Jehovah, by virtue of his character, would accomplish this. Hence the actual conflict of classes was unknown to Amos' socialistic system. The great consummation which the socialist expects as a result of his view of the nature of the present social conditions, and which the anarchist strives to attain by force, Amos, because of his concept of divine justice, calmly awaited as inevitable.

(2) Possibilities of reform under the present system. Modern socialism has but one solution for the social problems, the complete destruction of the existing social relations. Any attempt to reform the present order is useless, and only delays the inevitable catastrophe. Amos, with his prophetic insight, realized that, in view of the deadly internal decay of the nation, destruction was certain. At the same time he did not make the mistake of to-day, and say that there was no possible remedy. There was one way of escape. O men of Israel, (5 : 4) seek ye me and ye shall live. Again in 5 : 6 he repeats the same thought. A thorough inward reform is the hope. Seek good (5 : 14) and not evil, that ye may live. This plain conditional element runs through his entire prophecy. Any one who works righteousness shall be saved. His principles admit of a faithful remnant among the rich as well as the poor. In this he shows the wisdom of his conclusions. All classes would do well to consider his teaching, for the light which it throws upon present conditions. There is a real danger against which there is but one safeguard. That is a seeking of God and the principles which He represents. A thorough reform in all classes which will bear fruit in attitude and actions. When this is realized, socialism, as representing the claims of one class in society, would speedily die a natural death, since the cause of its existence would be removed.

(3) Individual responsibility. Socialism fixes its gaze on classes and overlooks the individual. Amos had not reached the New Testament position, but he was looking that way.

When classe proved unfaithful, he found hope in the remnant, which in reality was the individual. In him, fully awake to his duties, he found the hope of deliverance.

(4) The future not to be that complete overturning of society, for which socialism longs, but a thorough reform. Like the socialist, Amos presented no definite plan of reorganization. His vision did not extend far beyond the great time of sifting when the evil elements of the nation were to be entirely eliminated. According to his teaching, this means the almost total annihilation of the upper classes. But in his picture of the restored Zion there is no indication of the abolition of the present social organization. Amos' one aim is thorough reform. In this he is the forerunner of the reforms which were realized under Hezekian and Josiah, and the advocate of those divinely inspired principles which, if heeded, would have solved the threatening questions of his times, and which alone meet the same socialistic problems to-day. In view of the social conditions under which he labored, and in fidelity to his fundamental principles, Amos could be nothing other than a socialist, but, by virtue of his God-enlightened intelligence, he was able to avoid errors, to appreciate things at their true value, and to take that position which makes his teachings ever worthy of the designation—practical.

OLD TESTAMENT STUDY IN SWITZERLAND.

II. GERMAN SWITZERLAND.

BY Rev. NATHANIEL I. RUBINKAM, PH. D.,

Basel, Switzerland.

Although the language used in the universities, churches and schools of German Switzerland is pure High German, that of the street and the home is a dialect as different from High German as Highland Scotch is from English. This may account for the fact that one rarely meets an American student here. Unless one has first learned High German, and has a household of his own with help who speak the same, it would be difficult to avoid this *mundart* of which the native Baselters are so proud.

The best Hebrew and Old Testament work which I have seen done in any continental University is done by the Swiss students of Basel. The test of Old Testament work in a German University is the seminar, where the professor meets once a week with the students who volunteer to do special work. In the first place, the seminar attracts only those students who are willing to devote extra time to Hebrew study. The number in attendance upon the seminar at Basel, with its ninety-nine theological students, is greater than at Berlin with its six hundred. The seminar here is conducted in alternate years by Professors Dulun and von Orelli. The critical position and method of these two professors are very different, but they are equally popular with the students, and their geniality and courtesy in the seminar are in great contrast to the denunciations for ignorance which the students in Berlin seminar meekly accept from Dr. Dillmann.

Another reason for the interest in Old Testament work here is the thorough preparatory instruction in Hebrew which the students receive. Prof. Dulun is also the instructor of Hebrew at the Gymnasium (College), so that when the student enters upon his theological course at the University he has

already had a year and a half of training in Hebrew. The same regulation obtains here as in Germany, mentioned in a former article. The theological student, upon entering the University, must present his certificate from the Gymnasium, of proficiency in Hebrew, or he must make up the deficiency and pass an examination. With all this strictness of regulation, both here and in Germany, the student who has little love and no talent for Hebrew manages to "get through," providing he is sufficiently proficient in other branches. But this system fosters Hebrew and Old Testament study, also the few who pursue it with love for it have the best of opportunity, and from among the fewer still who volunteer to do original work in the seminar are to be expected the Old Testament scholars of the future. By this method also the professor has the pleasure of having at least some students who can appreciate his best critical work in the lecture room.

Basel probably offers more theological instruction than any other city of its size on the continent. Besides the institutions outside of the University, of which I will make mention later, the University itself is doubly manned, owing to the zeal of the monied conservatism of Basel to maintain professors both for the Old and New Testament who shall offset the advanced critical teaching of the professors appointed and maintained by the State. The occupant of the official Old Testament chair is Professor B. Dulun. He was established here in 1888, as successor to Smend, who went to Göttingen. It is an important post, with the memories of the Buxtorfs, and has been occupied by the ablest Semitic and Old Testament scholars. Prof. Dulun is a critic of the most advanced type, or "ganz links" as he was designated to me by a Berlin professor. He claims, however, complete independence in criticism. "I do not belong to the positive school nor to the negative school—I seek simply the truth," is one of his lecture-room remarks. Though one may differ from his conclusions, it is interesting to listen to one who is conscious of no existing restraint upon precisely the results to which his investigations lead him. His method is also unique. Absolutely free from any trace of affectation of learning, there is a very ready command of the necessary critical apparatus.

In all of his lectures he speaks conversationally and free from his manuscript. Holding in his hand a pocket edition of the Hebrew Bible, he makes constant excursions from the passage he may be treating, not in the way I have observed in some lecture rooms, so that the student loses interest in the main question, but in a way to show its connection with the whole development of Old Testament literature. A single excursion may consume most of the hour and one marvels at the quick flight of the time. He is an experienced detective of Deuteronomic and priestly or otherwise incorporated elements in the earlier literature, and whether they consist of a passage, a line or a word, he never fails to single them out and exhibit their incongruity with their surroundings. His favorite study is the prophetic literature. Many of the positions of his "Theologie der Propheten" which he published as Privat Docent in Göttingen in 1875, his later studies have caused him to abandon. He is just now putting through the press his commentary on Isaiah, or Isaiahs it will be, as, according to his analysis, not two, but a much larger number of writers are represented in the book of Isaiah. This work will be interesting as the favorite theme of an indefatigable scholar. To friend and opponent it will be valuable in its method, as it will contain also an original translation in different sized type so that one can see at a glance the portions which the author regards as Isaianic, and the portions assigned to various other hands.

In greatest contrast, both in personality and method, from Prof. Dulun is Prof. von Orelli, well known to English readers through the English edition of his "Messianic Prophecy." He prepared, also, the commentaries on Isaiah, Jeremiah, Ezekiel and the twelve minor prophets in the "Kurzgefasster Kommentar" of Strack and Zöckler. Prof. von Orelli is employed by an evangelical society in Basel, above alluded to, whose purpose is to promote a more conservative type of teaching. Being thus maintained he receives from the University the courtesy of Professor in regular standing, and is during the present year Rector of the University. Though Prof. von Orelli is here regarded as conservative, in America he would be considered advanced, as he holds, for example, to the

various sources of the Pentateuch and the diverse authorship of Isaiah. If he did not he would be a unique figure in a continental university. His difference from the more advanced critics is one of degree and method rather than of kind. In his lectures he combats what he considers extravagances in criticism, seeking always to conserve all possible positive religious elements in Old Testament teaching, and seeking the spiritual welfare of the students. As Prof. Dulun treats the Old Testament from the standpoint of the historian and literary critic, Prof. von Orelli approaches it more as a churchman. In the lecture-room he is dignified, guarded in his statements, reading closely and very deliberately from his manuscript. He is active in the church, belongs to the evangelical wing of the National church,* but here also is moderate and guarded. He preaches about once a year in the Münster. He is co-editor of a church paper, the *Kirchenfreund*, in connection with Prof. Oettli of Berne, and Pastor Pestalozzi. The other Old Testament lecturer in the University is Privat Docent Lic. K. Marti who combines University work with the pastorate of the village church of Muttenz. Pastor Marti belongs to the Rietschel school in Theology, and to the advanced school of critics, sharing, in general, the critical positions of Prof. Dulun, though differing in details. He has published a brochure upon Jeremiah † and one recently upon Zechariah, chapters 1-8. ‡ He has also an article in the current number of the "Studien und Kritiken" on "Des Ursprung des Satans," and another in the "Zeitschrift für Theologie und Kirche" on "Das Erste Officielle Bekenntniss." He is also one of the translators of the new translation of the Old Testament which is being edited by Prof. Kautzsch of Halle.

There are two other institutions in Basel with full theological faculties. One is the Prediger Schule, whose object is to train for the ministry men who have not had the fullest early

* The established church, though outwardly a unit, contains two well defined and directly opposed parties, viz: The Reformers, who are Unitarians; and the Positives, who are evangelical. Between these two extremes are the Vermittler i. e., Mediators, Reconcilers.

† Der Prophet Jeremia von Anotot. pp. 66. Basel, 1889.

‡ Der Prophet Zacharja der Zeitgenosse Serubbabels.

training, and perhaps lack in regular certificates of preparatory work. The graduates of this theological school, if they desire to enter the pulpits of the National church, must submit to the state examinations. The training is supposed to be more conservative and strictly evangelical than that of the University. The other is the famous Basel Mission Haus, where students are trained with special reference to the foreign mission field. In both of these institutions, I am told, good Old Testament work is done. Missions-Inspector Oehler, Director of the Mission House, has just issued a new (third) edition of the *Theology of the Old Testament*, by his late father, Dr. G. F. Oehler. The first edition is known to English readers through the translation in Clark's *Theological Library*. Among Basel's institutions for theological training must be numbered also the Pilger Mission auf St. Chrischona. It is controlled by a committee in Basel, and situated on a hill of the Jura, overlooking the town. This is a unique institution, such as one might look for in our colonial period on an American frontier. It takes men from the plow, the anvil and the cobbler's bench, gives them four years of training, and sends them out as home missionaries in city and country, each year also sending its graduates as missionaries to the Germans in America, also to Africa and other distant parts. It does not wean the pupils from their former pursuits, but they must perform the manual labor connected with the St. Chrischona farm, and they go from the hayfield, the baking trough and the washhouse, into the theological lecture room. On Saturday afternoons one may see there a group of young men discussing theology while paring potatoes for the Sunday dinner. They are taught New Testament Greek, but the exegesis of the Old Testament is given without the Hebrew.

This glimpse at these various institutions of Basel suggests many questions in theological training for reflection, but the limits of this sketch are already passed. It remains to mention Berne and Zurich which have no theological Faculties outside of the Universities. The Old Testament Professor at Berne is Prof. Samuel Oettli, mentioned above. He is the author of the *Commentaries on Canticles and Lamentations*

in the "Kurzgefasster Kommentar," of Strack and Zoeckler. He is of similar spirit and critical position with von Orelli. He is also a preacher and lecturer, a short time ago having given us in Basel a delightful lecture on his recent visit to Palestine. The Professor of Old Testament in Zurich is Prof. Victor Ryssel, the author of a critical Commentary on the Book of Micah;* also of the commentaries on Ezra, Nehemiah and Esther in the "Kurtzgefasstes Exegetisches Handbuch zum Alten Testament."

* Untersuchung über die Text gestalt und die Echtheit des Buches Micah. Ein Krit. Commentar Zu Micah. Leipzig, 1887.

PETER'S EARLY TEACHINGS.

By Rev. OWEN JAMES,

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When Jesus died, the Christian Religion had no outward form or organization. During his life He taught new truths, set up new ideals, awakened new aspirations and established new hopes; but he did not organize his followers into a Society separate and distinct from Judaism. After the Resurrection, during the forty days, He continued his instruction on points bearing especially on the nature of the Heavenly Kingdom.

The process of giving an external organization to Christianity may be said to have begun on the day of Pentecost. This process was a gradual one—was indeed a growth. In this growth we can easily distinguish five phases: (1) a doctrinal growth, i. e., a growth in the Apostles' understanding of Christianity; (2) a numerical growth, i. e., an increase in the number of those who held Christian beliefs; (3) a separative growth, i. e., a process by which the Christians were expelled from the Jewish body and organized into a new and distinct body; (4) a structural growth, i. e., a process by which this new Christian body developed within itself its own functions and its own organs; (5) a dispersive growth, i. e., a process by which the Christian society not only came into existence, but also reproduced itself in every part of the Roman Empire.

Thus there was a growth in the individual; from one individual to another; a separation of these individuals into a class; structural growth within the class; a multiplication of the class throughout the world. These processes were, of course, interdependent, and each was in part the effect and in part the cause of all the others.

The doctrinal growth was from Peter, through Stephen to Paul and John. It has thus its four stages; Petrine, Stephanic, Pauline and Johannine. This paper will treat of the Petrine stage so far as recorded in the Book of Acts.

Peter was a Jew. He shared in the Jewish hopes and prejudices, conformed to the Jewish ritual and lived a Jewish life. But he came under the influence and teaching of Jesus of Nazareth, became persuaded of his Messiahship, and looked for the immediate establishment of the Messianic Kingdom. In character, this Kingdom was to be, first of all, holy, based on repentance, on ceasing to do evil and learning to do good. In form, this Kingdom was to be earthly and Jewish. Its capital and throne were to be in Jerusalem, and Jesus was to be its King. It was to be conducted according to the principles taught by Jesus in his discourses, his parables and his life. Its fruitage to the Jews would be liberty, peace, prosperity. It would elicit the homage of all the nations of the earth, and confer upon them the benefits of its own excellence.

The crucifixion dispersed all these expectations of Peter, and overwhelmed him with despair. He resolved to resume his old work of fishing. But the resurrection, the intercourses and meditations of the forty days, the ascension, and the outpouring of the Spirit on the Day of Pentecost, were events whose logic reset his views. This is evident from the speech that he makes on the Day of Pentecost which in substance was as follows: "This phenomena is not drunkenness, but the fulfilment of Joel's prophecy. The Messianic Days have come. The Spirit is poured out on all flesh, on all classes of Jewish people, young and old, men and women, bond and free, and not on a few individuals as heretofore. But the Messianic Days bring not only inspiration, they bring destruction also. Catastrophies in heaven and on earth will follow, blood and fire and vapor of smoke, the sun shall be turned into darkness and the moon into blood before the day of the Lord come." What do these words mean? Has Peter in mind the destruction of Jerusalem? or the destruction of the Jewish State and Nation? It was not possible for him at this time to think of such a thing. The prophecy of Joel is quoted in full because it contains the prediction that the Messiah at his coming will confer blessings on those prepared to receive him, and will send destruction on those who refuse to receive him. The meaning is the same as that of John the

Baptist when he says: "He shall baptize you with the Holy Ghost and with fire, whose fan is in his hand thoroughly to cleanse his threshing floor, and to gather the wheat into his garner, but the chaff he will burn up with unquenchable fire." The Messiah, however, has appeared. This was Jesus of Nazareth, whom God approved by mighty works. The nation slew him. But God raised him from the dead and caused him to ascend to His right hand in heaven. All this was according to the counsel and foreknowledge of God, was predicted by the Psalmist David and witnessed by the Apostles themselves. The dire conclusion is that the Jewish nation has crucified, in the person of Jesus, its Lord and Messiah.

Peter has not ceased to be a Jew. But he is a Jew who believes that the Messiah has already come; that the Nation, not being prepared for Him, killed Him, and that for this reason He has, for the present, gone back to heaven. This announcement caused the wildest consternation. The multitudes cried: "Brethren, what shall we do?" That is: How shall we avert the consequences of our unpreparedness for the Messiah and our consequent rejection and crucifixion of Him? How shall we as a nation escape the catastrophies predicted in Joel's prophecy just quoted?

They are commanded to do two things: (1) repent ye, and (2) be baptized every one of you into the name of Jesus, the Messiah. Peter does not use the word repentance in the modern metaphysico-theological sense. He has not learned to resolve moral character into its constituent elements and to find that its quality depends on some one thing such as the intent or purpose of the soul. He cannot therefore mean to tell these people to change their purpose, their intent, their mind in life. Repentance to Peter means much the same as it did to John the Baptist. And John, in the specific instructions given to the people, the tax gatherers and the soldiers, has given us a clear conception of what he meant by repentance. It is a resolution looking toward reformation of conduct in the outward life. John baptized "unto repentance," i. e., with a view to reformation of outward behavior. Peter's meaning is the same. He tells the Jews that they must resolve to cease from their wicked doings and to give scrupulous

obedience to the law, as faithful Jews. That was one thing they must do. Then they were to be baptized into the name of Jesus, upon the basis of their conviction and avowal that He was the Messiah. He requires, therefore, the acceptance of Jesus as Messiah, and a formal expression of this acceptance by baptism.

The repentance, the naming of Jesus as Messiah, and the baptism into this name, were with a view to two objects, the remission of sins and the bestowal of the Holy Spirit. Remission of sins is here used in its objective and not in its subjective sense. Peter is not thinking of that divine act in which God acquits man of sin. He is thinking rather of averting the calamitous consequences of sinning, and he has a special series of calamities in his mind. He is not thinking of the deterioration of character consequent upon sinning, or of eternal punishment in the world beyond. He has in mind the second part of Joel's prophecy which he has just quoted. He is referring to the fearful destruction with which the Messiah will destroy that part of the Jewish nation which will be unprepared for Him at his coming. It is in view of these calamities that they had asked the question. It is in part in order to avert these that he replies.

The other consequence of repentance, faith and baptism will be the bestowal of the Holy Ghost, that is, the fulfilment of the first part of Joel's prophecy. He confirms this statement by reminding them that the promise belongs to them as a nation, and to their descendants, whether they still live in the land of promise or have been scattered afar off.

Shortly after this, Peter addresses the multitude that had assembled in Solomon's Porch upon the healing of the lame man. The meaning of this address is similar to that of the address made on the Day of Pentecost. It has in it, however, one passage that is new, viz.: "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord and that he may send the Messiah who hath been appointed for you, even Jesus; whom the Heaven must receive until the times of restoration of all things." Repentance, turning again, blotting out of sin, are prerequisite and

upon them is conditioned the coming of the seasons of refreshing. These seasons of refreshing are described as those in which God will have sent again the Messiah, even Jesus. But the Messiah cannot be sent before the restoration of all things. It is indeed necessary for the Heaven to receive Him until that time. Restoration of all things means repentance, turning again and blotting out of sin. In this consists the force of Peter's appeal. You crucified the Messiah because of your sins. The Messiah went back to Heaven after the resurrection because of your sins. His reception in Heaven must continue while you are in your sins. He would come again immediately were it not for your sins: Repent ye therefore and turn again, that your sins may be blotted out that so the Messiah may come back to earth, bringing seasons of refreshing from the presence of the Lord.

It will be noticed that the exhortations of the second address are given from a point of view different from that of the exhortations of the first address. In the first address the main object in view is to avert the destruction which the Messiah will inflict on those unprepared for Him. In the second address, the main object in view is to secure the speedy return of the Messiah. This accounts for the different ways in which sins are spoken of in the two addresses. In the first it is "remission of sins." In the second it is "sins blotted out." In one it is deliverance from the penalty of sin, in the other it is obliterating the sin itself.

On the following day Peter addresses the Sanhedrin, and makes use of the following expression: "And in none other is there salvation; for neither is there any other name under Heaven that is given among men wherein we must be saved." "We" here refers to the Jewish people, and "salvation" and "saved" mean the Messianic deliverance which the Jews as a nation hoped for. The import of this address is that Jesus of Nazareth, whom the Sanhedrin had crucified, was the true Messiah, the only Messiah which the Nation would ever have, that God had raised Him from the dead and that in his name the lame man was healed.

Sometime afterwards Peter again addresses the Sanhedrin and says in closing: "Him as Prince and Saviour did God

exalt at his right hand to give repentance to Israel and remission of sins." That is, God raised Jesus, who was a Prince and Saviour, unto his right hand in order to give to Israel time and opportunity for repentance and forgiveness. Rather than destroy the Nation at once because of its rejection of the Messiah, God had raised the Messiah unto his right hand in order that the Nation might be brought to repentance and through repentance to the forgiveness of sins.

Recapitulating the four addresses of Peter recorded in the first part of the Acts, we learn, according to the above exposition :

- 1, That Peter was a true and faithful Jew.
2. That in his mind the Messianic Kingdom was earthly and political, but based on pure morality and fervent piety. The benefits of the Kingdom were to be in part worldly and in part spiritual. The Holy Spirit was to be poured out on all classes of Jews. On the other hand, the Messiah was to destroy with a terrible destruction the immoral, the impious and the hostile to himself among the nation.
3. The Messiah had already come, in the person of Jesus of Nazareth.
4. The Nation, not being prepared for Him, had crucified Him.
5. God had raised Him from the dead and had exalted Him to a place at his right hand in Heaven.
6. The crucifixion, death and resurrection of the Messiah had for their efficient cause the sins of the people; for their formal cause the determinate counsel and foreknowledge of God; but as for their final cause, Peter is silent. That is, Peter mentions no purpose that God had in his counsel that the Messiah should be a suffering one.
7. The Messiah had been exalted to Heaven not only because the people were unprepared for Him, but also in order to give the Nation time and opportunity to become prepared for Him.
8. When the Nation should be sufficiently prepared, the Messiah would again appear, to establish the Kingdom and destroy the unprepared remnant.
9. Preparedness for the Messiah produced an individual

and a national result: (a) For the nation it accelerated the setting up of the Messianic Kingdom with all its national blessings. (b) For the individual it effected a removal from a hostile class to a friendly class, from a class that was to be destroyed to a class that was to be blessed; it averted the destruction and secured the salvation which the coming of the Messiah brought. In other words, preparedness for the Messiah resulted to the individual in the forgiveness of sins and the bestowal of the Holy Spirit.

10. This preparedness consisted in reformation of moral and religious conduct (repentance); in naming Jesus as Messiah (faith); and in being baptized into this name. The import of this baptism was threefold; it expressed acceptance of Jesus as Messiah, it was a formal committal of self to Jesus as Messiah, and it changed the class of the baptized. It was a confession, it was a pledge, and it identified the confessing and pledging one with the disciples. He became a disciple by this very act. This was the mark that classified him outwardly.

11. This preparedness was to be produced by the disciples through their testimony and preaching, and through the confirming of their testimony by the Holy Spirit.

Such seem to have been the beliefs of the Christians during the early Petrine period.

Founding of the Christian Church, 30-100 A. D.

IN FIFTY STUDIES.

PREPARED BY CLYDE W. VOTAW, CHICAGO, ILLS.

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SECOND DIVISION.

PERIOD OF GOSPEL EXPANSION.

Time: Seventeen Years, 35-52 A. D. Leaders: Peter, James and Paul. Material: Acts 8: 1—15: 35.

CHARACTERIZATION.—During the first five years of the Church, the thousands of converts who joined the original body of Christians in Jerusalem were Jews either by descent or by adoption. But the preaching of Stephen brought on a murderous persecution of the Christians, in consequence of which they were dispersed throughout Palestine and Syria. Everywhere they at once began to evangelize the communities into which they came. By this means it was no long time until all classes, both of Jews and of Gentiles, were seeking admission to the Christian Churches. Naturally the question arose: must the Gentiles become Jews (i. e., conform to the Jewish ritual, particularly the rite of circumcision) before they could become Christians? or, in other words, was Christianity the religion of a Jewish sect or a universal, spiritual religion for all men and all time? The latter was the conception of the Gospel as Christ presented it, but much courage, wisdom and strength were needed to affect its realization. The pressure toward this catholicity came upon the Church through three distinct avenues of experience: (1) Peter's divine vision, by which he was led to receive Cornelius and his family, who were pure Gentiles, as such into the Christian Church; (2) the efforts of the Gospel missionaries in Antioch, where the same policy of Gentile admission was adopted; (3) Paul's first evangelizing tour through Asia Minor, where he found it his Christian duty to admit the Gentiles to the Church on the same plane with the Jews. In view of these practical experiences, therefore, the Gospel idea underwent a rapid and significant expansion during these seventeen years. Antioch became the Gentile mother-church, and represented the universal conception of Christianity. The mother-church at Jerusalem was still Jewish in composition and temper, but it had recognized the divine leading of Peter in the case of Cornelius, and was disposed toward an official consideration of the question. The leaders of the Church therefore met in Jerusalem, treated the problem in a general conference, and formally recognized the Gospel to be a universal religion, to which the Gentiles had an equal right with the Jews. The characteristics of this Period were, then, the extension of the Christian Church through Palestine, Syria and Asia Minor; the preparation of men, such as Paul and Barnabas, who were fit to lead in this work; and the agitation, discussion and settlement of this Gentile problem, which determined the scope of Christianity. But time was required for putting this doctrine into practical effect, and for making the adjustments necessary in view of it. This was to be the achievement of the subsequent Period III.

SYNOPSIS.—Violent persecution of the Church. Paul prominent. The Christians forced to leave Jerusalem. They disperse themselves throughout Palestine and Syria. Consequent spread of organized Christianity. Attitude of the Jerusalem Church toward Gospel work in Samaria. Preparation for a larger conception of the Gospel. Induction of Paul into his appointed office. His early efforts for Christianity. Peter's missionary tour through Palestine. Divine light on the Gentile problem in the case of Peter and Cornelius. Preliminary consideration of the problem by the Jerusalem Church. Acquiescence in the new departure. Evangelization of Cilicia by Paul. Rise of the Gentile mother-church at Antioch. Paul summoned thither. Martyrdom of James the Apostle. Miraculous deliverance of Peter. Paul's first evangelizing tour in Asia Minor. His ascendancy over Barnabas. Paul's preaching. Churches established. Agitation, in Antioch, of the Gentile problem. A general conference of the Christian leaders determined upon. Proceedings of the Conference at Jerusalem. Satisfactory solution of the problem. The universal, spiritual Gospel sanctioned. The ground of harmony fixed. The work of evangelization divided ethnographically between the original Apostles and Paul.

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SEC. 10. FIRST EXTENSION OF ORGANIZED CHRISTIANITY BEYOND JERUSALEM.

Acts 8:1-40.

35 A. D.

SAMARIA AND ELSEWHERE.

NOTE.—The material intended exclusively for advanced students will in this and succeeding Studies be enclosed in brackets [], instead of being printed in italics, as in the Studies of the first Division.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 95-108; (2) Gloag's Comty. on Acts, I: 270-312. (3) Meyer's Comty. on Acts, pp. 164-180. (4) Expositor's Bible on Acts, I: 346-419. [(5) Neander's Planting and Training of the Christian Church, I: 57-66.] (6) Bible Dictionary, arts. Ethiopia, Evangelist, Philip, Samaria, Samaritans, Simon Magus, Sorcery. [(7) Vaughan's Church of the First Days, pp. 157-188.] [(8) Conybeare and Howson's Life of Paul, pp. 63-66.] [(9) Peloubet's Notes, 1892, in loc.] [(10) S. S. Times, Mar. 17 and 24, 1883.]

FIRST STEP: FACTS.

PARAGRAPH 1. *v.* 1a, Saul approves the execution of Stephen. *v.* 1b, violent persecution of the Church. *v.* 1c, Christians dispersed throughout Palestine. *v.* 2, Stephen buried and lamented. *v.* 3, Saul the chief inquisitor. *Vv.* 1-3, VIOLENT PERSECUTION AND GENERAL DISPERSION OF THE CHRISTIANS.

PAR. 2. *v.* 4, the Christians as missionaries. *v.* 5, Philip preaches in Samaria. *v.* 6, general acceptance of the Gospel. *v.* 7, testimony of miraculous cures. *v.* 8, rejoicing in the Gospel. *Vv.* 4-8, PHILIP'S MINISTRY IN SAMARIA.

PAR. 3. *v.* 9, Simon the sorcerer. *v.* 10, his prestige in Samaria. *v.* 11, his achievements. *v.* 12, the people become Christian converts, *v.* 13, Simon among them. *Vv.* 9-13, OSTENSIBLE CONVERSION OF SIMON MAGUS.

PAR. 4. *v.* 14a, word of Philip's success reaches Jerusalem. *v.* 14b, Peter and John sent to advise and assist Philip. *vv.* 15f, prayer for spirit baptism, not yet received. *v.* 17, now received in the imposition of hands. *vv.* 18f, Simon's wish to purchase this power. *vv.* 20f, Peter rebukes his sinful presumption, *vv.* 22f, and bids him pray for forgiveness. *v.* 24, Simon begs Peter's intercession. *v.* 25, apostles return to Jerusalem, preaching by the way. *Vv.* 14-25, WORK OF THE APOSTOLIC DEPUTATION IN SAMARIA.

PAR. 5. *v.* 26, Philip inspired to journey towards Gaza. *v.* 27, meets a devout Ethiopian official, *v.* 28, engaged in reading Isaiah. *v.* 29, Philip prompted to approach him. *v.* 30, questions him concerning the Scripture. *v.* 31, Philip invited to give an exposition of the text. *vv.* 32f, the prophetic description of the humiliation and death of the Messiah. *v.* 34, the Ethiopian inquires as to the reference of this prophecy. *v.* 35, Philip preaches its fulfillment in Jesus. *vv.* 36ff, Ethiopian converted and baptized. *v.* 39a, Philip's withdrawal. *v.* 39b, joy of the new convert. *v.* 40, Philip's evangelizing journey from Azotus to Cæsarea. *Vv.* 26-40, PHILIP AND THE ETHIOPIAN OFFICIAL.

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SECOND STEP: EXPLANATIONS.

PARAGRAPH 1. *v.* 1, [(a) does the first clause belong here, or at end of ch. 7, and why?] (b) "arose . . . day"—comp. AV, is this to be taken exactly, or as a general note of time, cf. Jno. 14:20; 16:23, 26. (c) give a brief description of the Jerusalem church. (d) state reasons for this reign of terror. (e) "all scattered"—literally or hyperbolically, cf. Matt. 3:5; Mk. 1:33; et al. (f) cf. Jno. 10:13. (g) "regions"—cf. Acts 1:8; 11:19-21. *v.* 2, "devout men"—Christians, or unavowed sympathizers, cf. Jno. 19:38-42. *v.* 3, [(a) "laid waste"—comp. AV.] (b) "haling"—meaning, cf. same Greek word in Acts 14:19; 17:6; [why did not the Revisers give a modern English word?] (c) "women"—cf. Acts 9:2; 22:4, noting their prominence in the Christian community. (d) "committed"—for what purpose?

PAR. 2. *v.* 4, (a) "therefore"—connection? (b) "went about"—comp. AV. (c) "preaching the word"—in what did this consist? (d) a particular instance of this preaching subjoined. *v.* 5, (a) "Philip"—recall all previously learned about him, cf. Acts 6:5, et al. [(b) "city of Samaria"—was this the city by that name?] (c) "proclaimed . . . Christ"—cf. Matt. 3:1; 4:17. (d) were the Samaritans expecting a Messiah, cf. Jno. 4:25? *v.* 6, (a) "multitudes"—cf. Jno. 4:35, 42. (b) "gave heed"—meaning? (c) "heard"—what, the preaching, or accounts of the signs? (d) "signs"—what were they? (e) why worked? *v.* 7, why was Philip, not an apostle, given the power to work miracles, cf. Acts 6:8. *v.* 8, "much joy"—what reason for it?

PAR. 3. *v.* 9, [(a) "Simon"—often called Magus, why?] (b) "beforetime"—when? (c) "amazed"—cf. AV. (d) in what city? (e) "giving out . . . great one"—just what did Simon claim for himself? *v.* 10, (a) "all gave heed"—why, and to what extent? (b) "this man . . . Great"—cf. AV, and explain the change. [(c) is an incarnation or emanation from God meant, or only the possession of superhuman power?] *v.* 11, "because"—long established prestige. *v.* 12, (a) "good tidings"—cf. AV. [(b) "kingdom of God"—is this a new element introduced into the Gospel preaching, cf. Acts 1:3, and explain significance.] *v.* 13, (a) "Simon . . . believed"—in what, and why? (b) why was he baptized? (c) meaning of "continued with Philip"? (d) "he was amazed"—as people had been amazed at his sorcery?

PAR. 4. *v.* 14, (a) "the apostles"—all twelve, together constituting the official body of the Church? (b) why were they at Jerusalem? [(c) was communication maintained between the home church and the scattered Christians?] *v.* 15f, "prayed for them"—whom? *v.* 17, (a) "laid . . . hands"—is this the same rite as that mentioned in Acts 6:6 q. v.? (b) describe and explain the rite. *v.* 18f, (a) did Simon receive the Spirit baptism? (b) what besides that did he wish? *v.* 20, was this an imprecation, or only an expression of abhorrence? *v.* 21, [(a) "part . . . this matter"—in the gift of the Holy Spirit, or in the Gospel in general?] (b) what was wrong in Simon's attitude? *v.* 22, (a) does Peter think forgiveness improbable in Simon's case? [(b) "pray the Lord"—cf. AV, is Christ referred to here; if so, why?] (c) "thought . . . heart"—explain the full meaning. *v.* 23, [explain these two similes, and their application to Simon's condition, cf. Deut. 29:18; Heb. 12:15; Isa. 58:6.] *v.* 24, (a) why did Simon request the Apostles to pray for him? (b) cf. Num. 21:7. (c) was Simon's attitude here one of sincere penitence? *v.* 25, (a) "testified"—to the Gospel, or to Philip's work and worth? (b) "preached . . . villages"—what does this show

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as regards their activity, and their attitude toward the Samaritans? [(c) why have we no account of their report to the Jerusalem church, and its effect?]

PAR. 5. *v.* 26, (a) "angel . . . spake"—to be understood literally or figuratively? (b) where did Philip receive the message? (c) "toward . . . south"—notice marg. rdg. (d) locate Gaza on map, and describe it. (e) "desert"—one of the two roads to Gaza thus designated. *v.* 27, (a) "went"—implicit obedience. (b) "Ethiopia"—locate on map, and describe. (c) "great authority"—royal treasurer? (d) "Candace"—title of a line of queens? (e) "Jerusalem . . . to worship"—as a true Jew, or as a devout proselyte? *v.* 28, (a) "reading"—oriental custom? (b) was he studying up the Messianic prophecies because he had heard in Jerusalem of Jesus and his claims? [(c) why was he reading Isaiah?] [(d) had he the original Hebrew, or the Septuagint translation?] *v.* 29, (a) "Spirit said"—not an angel this time? (b) was the word a divine impulse? (c) "join thyself"—in what way? *v.* 30, (a) "heard"—audible reading customary? (b) mark the skill of Philip's approach. *v.* 31, (a) consider the modesty of the Ethiopian. (b) cf. Jno. 16:13. (c) note the invitation and its significance. *vv.* 32f, (a) cf. Isa. 53:7f, according to the Septuagint. (b) criticise this statement of the two verses: he submitted meekly to abuse and injustice until they culminated in his death, and no one cared that he was gone. [(c) make a paraphrase giving exact meaning.] *v.* 34, (a) consider the meaning, fairness and significance of this question. [(b) what different views are held regarding it, according to your judgment which is the best, and why?] *v.* 35, "preached . . . Jesus"—as Jesus had himself done for the apostles, cf. Lk. 24:25ff. *v.* 36, (a) "certain water"—is it known where? [(b) was the Ethiopian qualified for baptism?] *v.* 37, explain the omission of this verse from RV. *v.* 38, [(a) what mode of baptism used?] (b) what were the meaning and scope of this baptism by Philip? *v.* 39, (a) "caught away"—a miraculous removal, or a hasty departure under divine impulse? (b) "rejoicing"—why, cf. Acts 16:34. *v.* 40, (a) "was found"—is a miracle implied? (b) "Azotus"—locate and describe. (c) "preached . . . cities"—a missionary tour? (d) "Cæsarea"—cf. Acts 21:8.

THIRD STEP: TOPICS.

1. **The Great Persecution and Dispersion.** [(1) consider the former recorded persecutions of the Christian Church, stating the circumstances, causes, leaders, results of trials, and final outcome of the persecutions.] (2) explain why Pharisees, Sadducees and common people were now united in hostility toward the Christians. [(3) describe the career of Stephen, showing how this was the occasion of their hatred and violence.] (4) how thorough did they intend this persecution to be? (5) whither, and to what extent, were the Jerusalem Christians dispersed? (6) how came it that the apostles were allowed to remain in Jerusalem? (7) why did they wish to do so? (8) to what extent did the Jerusalem Church remain thus scattered? (9) consider the Providential aspect of this persecution and dispersion.

2. **Saul as Chief Inquisitor.** (1) recall all that has been previously ascertained concerning him. (2) what was the reason for and significance of the part he took in Stephen's death? [(3) exact meaning of "consenting" in Acts 8:1, cf. also Acts 22:20.] [(4) exact meaning of "gave my vote against them" in Acts 26:10.] (5) consider his own description of his persecution of the Christians, Acts 22:4, 19f; 26:9ff; Gal. 1:13. (6) was he sincere in his persecution, cf. Acts 26:9; 1 Tim. 1:13? (7) what was his purpose, cf. Gal.

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1 : 14, Jno. 16 : 2? (8) how did he justify his action, cf. Deut. 13 : 6-10 ; 17 : 2-7 ; Lev. 24 : 10-16 ; (9) give a careful statement concerning Saul's religious position at this time, as regards both belief and practice. [(10) is it to be supposed that he had at this time any misgivings about the righteousness of his persecution?] [(11) consider the history of religious persecution in the Christian Church, justifying if possible, if not, then accounting for, its presence.]

3. The Office of Evangelist. (1) see the reference to this office in Eph. 4 : 11. (2) was it properly an order, or a function? (3) what were the characteristics of the evangelist and his work? [(4) compare it with the work of the apostle on the one hand and that of the pastor on the other.] (5) is it probable that the office arose in the exigencies of this great dispersion? (6) is this Philip of ch. 8 the apostle, or the deacon? [(7) why was the persecution directed against Stephen and his colleagues rather than against the Church as such?] (8) consider Philip's itinerant preaching, Acts 8 : 5, 40. (9) observe that he is called an evangelist, Acts 21 : 8. [(10) what is the particular sphere of the evangelist to-day?] [(11) is it desirable to perpetuate the order ; if so, to what extent, and under what limitations?]

4. Samaria and the Samaritans. (1) locate Samaria on the map, with its chief cities, stating its general dimensions and geographical features. (2) give a description of the work done by Jesus and his disciples in Samaria, cf. Jno. 4 : 1-42 ; Lk. 9 : 51-56 ; 17 : 11-19 ; et al. [(3) consider carefully the rise of the Samaritans, cf. 2 Kgs. 17 : 1-41 ; Josephus's Ant. 10 : 9 : 7 ; 9 : 14 : 3.] [(4) consider their relations to the Judean Jews after the Babylonian Exile, cf. Ezra 4 : 1-24 ; Nehemiah passim.] [(5) how largely Jewish were the Samaritans in Christ's time?] (6) what was their relation to the Judean Jews, cf. Jno. 4 : 9 ; 8 : 48 ; Josephus's Ant. 20 : 6 : 1 ; 9 : 14 : 3. (7) what portion of the Old Testament Scriptures did they adhere to, and why? (8) what were the characteristics and peculiarities of their religious belief and practice? (9) were they better prepared to receive the Gospel than were the strict Jews ; if so, why?

5. Simon the Sorcerer. (1) compare carefully the similar incident narrated in Acts 13 : 6-12. (2) what was Simon's position in Samaria, how attained, the popular estimate of him, and reason therefor? [(3) what is the origin and meaning of the term "sorcery"?) (4) in what did the sorcery of that time consist? (5) why did it just then have such a great influence over the people (see Neander)? [(6) compare with it present day sorcery and its influence.] (7) what was the relation of Philip's miracles to the general acceptance of the Gospel by the Samaritans (cf. Ex. 7 : 8-8 : 19, the contest before Pharaoh between Moses and the Egyptian magicians)? (8) what was the ground for, and the character of, Simon's conversion? (9) exactly what constituted Simon's sin? [(10) compare 2 Kgs. 5 : 1-27.] (11) compare his sin with that of Ananias, showing how it was relatively harmless and pardonable. (12) may we regard Simon as having become a true Christian? [(13) what is the tradition concerning him, and of what value is it?] (14) what is the meaning of the term "simony" (derived from this incident) as used regarding ecclesiastical affairs? [(15) tell something about the character and prevalence of simony in the history of the Christian Church.]

6. The Apostolic Deputation—Another Step toward a Universal Gospel. (1) what especial interest and significance would the report of Philip's success in Samaria have for the Jerusalem Church? (2) what was the purpose of the
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apostles in sending representatives thither: (a) because through the national distrust of the Samaritans, the report was doubted; (b) lack of confidence in Philip's ability to do the work well; (c) jealousy of the success which the Hellenist Philip was having; (d) to extend fellowship to the new converts, and affiliate them with the Jerusalem Church; (e) to bestow the special gifts of the Spirit. [(3) why were Peter and John chosen for the mission, cf. Lk. 9:54; Acts 3:1; et al.?] (4) what did they do on arrival? [(5) was their presence and function necessary for the establishment of a Christian Church in Samaria?] (6) what was the attitude, in view of this visit, of the apostles and the Jerusalem Church, toward the Samaritan Christians? (7) how had they been partially prepared for this advance by the preaching of Stephen? (8) consider this evangelizing of Samaria as a natural step in the universalizing of the Gospel, thus: Judean Jews, then Hellenists, then Samaritans, then entire Gentiles.

7. Holy Spirit Baptism. (1) what were the limits and peculiarities of baptism as administered by Philip? (2) was it sufficient to constitute his converts Christians and a Christian Church? (3) why was a further apostolic baptism necessary? [(4) did all of the Samaritan converts receive the second baptism?] (5) In what did the Holy Spirit baptism consist: (a) the impartation of the sanctifying influences of the Spirit; (b) miraculous gifts, as at Pentecost, tongue-speaking, prophecy, etc. (6) could others than apostles transmit these gifts, cf. Acts 9:17; 10:44? (7) what was the manner of transmission? [(8) describe the distinction between the Philippine and the apostolic baptism, and compare with it the distinction between the Johannine and the Christian baptism (cf. Acts 19:1-7).] [(9) did this special spirit baptism cease with the Primitive Church?]

8. Conversion of the Ethiopian Official. (1) describe this Ethiopian as to his character, official position, and the circumstances of this narrative. (2) explain his interest in the Messianic prophecy, and Philip's ministry to him. [(3) is there anything known of his life after conversion?] (4) was he a Jew or a Gentile? [(5) why were so much space and attention given to this incident?] (6) how is it connected with the development of the universal Gospel? (7) does the actual question of receiving Gentiles as such into the Church arise before ch. 10, the case of Cornelius?

FOURTH STEP: OBSERVATIONS.

1. A great crisis in the career of the Church is brought about by the combined and violent hostility of the entire Jewish nation.

2. Saul rises to prominence as a leader among the most zealous and cruel of the persecutors. He becomes thus early in the narrative the chief figure in Primitive Church history.

3. During the preceding years the organized Christian Church had assumed a stable and definite character; the dispersion which now comes is providentially the means of spreading organized Christianity throughout Palestine.

4. Philip became one of the most earnest and successful workers in introducing the Gospel everywhere; he received either now or later the title of Evangelist, and that office may have arisen at this time.

5. Among Philip's converts in Samaria was one Simon, a sorcerer, who desired admission to Christian fellowship for its commercial, rather than its spiritual, value.

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6. The apostles remained at Jerusalem, keeping up communication with the dispersed Christians, and maintaining authority over all the activities of the Church.

7. A deputation was sent by them to inspect the work done by Philip in Samaria, to approve and affiliate the new converts, and to communicate to them the peculiar blessings and power of the Holy Spirit.

8. By this recognition and adoption of the Samaritan Christians, the Church took another long and significant step toward universalizing the Gospel.

9. The Holy Spirit was with the Christians in their work, to direct them and give them wisdom.

10. The Ethiopian official, probably a devout Jew, was divinely guided into a knowledge of the truth concerning Christ, and was received into Christian fellowship by Philip.

11. Philip made an evangelizing tour northward along the west coast of Palestine, till he reached Cæsarea, which later became his home.

FIFTH STEP: SUMMARY.

1. Discuss Saul and his relation to the Church at this time.
2. Describe the effects of this persecution and dispersion upon the Christian Church.
3. State what advance was made by the Church, under these trying experiences, toward a universal and spiritual conception and realization of the Gospel.
4. Gather and classify the information afforded by this Section concerning :
 - (1) the duties and activities of the apostles.
 - (2) the evangelizing efforts of the Christians.
 - (3) the spread of organized Christianity.
 - (4) the character and work of Saul.
 - (5) miracle-working in the Primitive Church.
 - (6) the attitude of the Samaritans toward the Gospel.
 - (7) prayer as used by the Christians.
 - (8) two kinds of baptism, general and special.
 - (9) Jewish and Christian conceptions of the Messianic prophecies.

SIXTH STEP: TEACHINGS.

1. God in his providence makes all things work together for good to the upbuilding of his kingdom.
2. Religious persecution in its grosser form has passed away ; in its refined form it still prevails.
3. To be a Christian is something more and other than being numbered among the members of the Church, Matt. 7 : 21.
4. Any commercial traffic in sacred things is simony, and there is much of it still practised. It is a sin and reproach to the Church of Christ.
5. There is joy, guidance, wisdom, success for those who are faithful in Christian service.
6. Reading the Scriptures is not enough—they must be understood, and an understanding will be gained only by earnest search and a docile spirit toward those fitted to teach concerning them.

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STUDY XIII.

SEC. 11. THE CONVERSION OF SAUL FROM JUDAISM TO CHRISTIANITY.

Acts 9: 1-19a; cf. 22: 4-16; 26: 9-18.

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DAMASCUS AND VICINITY.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 108-116, also on the parallel passages, in loc. (2) Gloag's Comty. on Acts, I: 313-330, etc. (3) Meyer's Comty. on Acts, pp. 181-190, etc. (4) Neander's Planting and Training of the Christian Church, I: 77-90; II: 88-94. (5) Bible Dictionary, arts. Ananias, Damascus, Paul. [(6) Vaughan's Church of the First Days, pp. 191-201.] [(7) Peloubet's Notes, 1892, in loc.] [(8) S. S. Times, Mar. 31, 1883.] (9) Schaff's History of the Christian Church, I: 281-316. [(10) Fisher's Essays on the Supernatural Origin of Christianity, pp. 459-470; Grounds of Theistic and Christian Belief, pp. 306-313.] (11) Stalker's Life of Paul, pp. 11-42. [(12) Farrar's Life of Paul, pp. 95-115.] (13) Conybeare and Howson's Life of Paul, pp. 66-79; also pp. 1-62 preliminary. [(14) Baur's Life of Paul, I: 61-89.] [(15) Weiss's Introduction to the New Testament, I: 149-161.] (16) Encyclopedia Britannica, 9th ed., art. Paul, by Dr. Edw. Hatch; and art. Paul, by Prof. M. B. Riddle, in the Amer. Supplement to the Encyc. Brit. (17) There are many general works on Paul and Paulinism, of the highest value: Prof. Geo. B. Steven's Pauline Theology, Matheson's Spiritual Development of St. Paul, Sabatier's The Apostle Paul, Pfeleiderer's Urchristenthum, Weizsäcker's Die Apostolische Zeitalter, and others. These all treat of the Conversion, but will otherwise be of more service in the later study of the Epistles.

FIRST STEP: FACTS.

1. The basis of this study is ch. 9: 1-19a; let the verse synopses of this passage be worked out as usual. The paragraph divisions of this material, with their respective headings, are:

PAR. 1. *Vv.* 1-2, PERSECUTION OF THE CHRISTIANS IN SYRIA.

PAR. 2. *Vv.* 3-9, THE REVELATION OF JESUS TO SAUL.

PAR. 3. *Vv.* 10-19a, THE COMMISSION THROUGH ANANIAS.

2. Of the incidents attending the conversion of Saul, we have three distinct narratives: (1) Acts 9: 1-19a. (2) Acts 22: 4-16. (3) Acts 26: 9-18. To arrive at the exact facts, therefore, it is necessary to make a careful comparative study of all three accounts. This the student is expected to do, working out of all three the harmonized details of the event, and noting the conjunctions and the divergences among the separate narratives. The most satisfactory method of producing such a harmony is to write out the three accounts in parallel columns (or cut them out and paste them so). Then the comparison of them will be practicable and very interesting.

[3. From the three different narratives thus brought into parallel relation, the student will write out a single harmonized narrative, which shall combine the details of all three in their proper consecution. Let each item of the account be marked as to which narrative or narratives it is drawn from—(1) (2) (3), and where the different narratives conflict let the conflicting detail be inserted in parenthesis in the proper place. Such a harmony will require time and pains, but it is well worth the doing.]

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SECOND STEP: EXPLANATIONS.

PAR. 1. *v.* 1, (a) "but"—explain connection. (b) "yet"—explain relation to Acts 8:3. (c) "breathing"—what is the figure? [(d) "slaughter"—had other Christians than Stephen been put to death?] (e) who was high priest at this time? (f) why apply to him for letters from the Sanhedrin? *v.* 2, (a) what prompted this movement on Saul's part? (b) why was the commission given to *him*? (c) "the Way"—explain, cf. Acts 19:9; 22:4; 24:14, 22; also 16:17; 18:25. (d) "women"—notice their prominence in the Christian community.

PAR. 2. *v.* 3, (a) "journeyed"—how far was Damascus from Jerusalem? [(b) indicate on the map the route he probably took, and imagine as you may the details of the journey.] (c) "light . . . heaven"—cf. Ex. 33:9; Psa. 99:7; Deut. 4:11; Matt. 17:2; Jno. 8:12. *v.* 4, (a) "persecutest"—cf. Acts 26:4; Isa. 63:9; Zech. 2:8; Lk. 10:16. (b) "me"—whom? *vv.* 5f, (a) "Jesus"—further designation in Acts 22:10. (b) cf. AV, noting and explaining omission of 5b, 6a. (c) "must do"—cf. Acts 22:10, and explain. *vv.* 7f, (a) "speechless"—why? (b) "hearing . . . voice"—cf. marg. rdg. and Acts 22:9; did the men understand what was said? (c) cf. 1 Kgs. 19:12; Matt. 3:17; 17:5; Jno. 12:28. (d) "beholding"—did any one besides Saul receive the revelation of Jesus; if not, why not? (e) "they led him"—who did? *v.* 9, (a) these facts recorded only in this account. (b) compare the experience of Christ in the wilderness temptation. [(c) is this entire event the one referred to in 2 Cor. 12:1-4?] [(d) explain the meaning of Gal. 1:16.]

PAR. 3. *v.* 10, (a) "disciple"—explain. (b) "Ananias"—is anything more known concerning him? [(c) "Lord"—God, or Jesus, cf. Acts 9:17.] (d) "vision"—what was the nature of this communication? (e) "behold"—cf. 1 Sam. 3:1-10; Gen. 22:1. *v.* 11, (a) "arise and go"—cf. Acts 8:26. [(b) "street . . . Straight"—can it now be located in the city?] (c) "inquire . . . Judas"—Saul was still with his Pharisaic associates. (d) "one . . . Saul"—with whom the Damascus Christians were acquainted only by his reputation. (e) "prayeth"—what relation had this to Ananias's visit? *v.* 12, (a) "he hath seen"—cf. AV, a divine communication to Saul also. [(b) "laying . . . hands"—commonness and significance of this custom.] (c) "sight"—now providentially obscured. *v.* 13, (a) "heard . . . many"—Saul was a notorious persecutor, feared by the Christians. (b) "evil"—what and how? (c) "saints"—is this its first use as applied to Christians? (d) what does it mean and signify? (e) does it refer to a prescribed standard, or to a realized one, cf. 1 Cor. 1:2; 3:2; 11:21; et al.? *v.* 14, [(a) "here . . . authority"—how had the Christians learned of Saul's errand to Damascus?] (b) "chief priests"—cf. Acts 9:1f. (c) "call . . . name"—explain. *v.* 15, [(a) "go . . . for"—the reason is given to the hesitating disciple.] (b) "chosen vessel"—cf. marg. rdg., also Rom. 9:21ff, and state meaning. (c) "bear my name"—explain. (d) "Gentiles . . . kings . . . Israel"—is there a significance in this order? (e) give instances in which Saul afterward did these things. *v.* 16, [(a) "I will show"—reveal to him now, or in the course of his career cause him to learn?] (b) cf. 2 Cor. 6:4f; 11:23-28; Phil. 1:12; et al. *v.* 17, (a) consider Ananias's obedience. (b) "brother"—what did this mean, and why was it used by Ananias? (c) what was the two-fold ministry of Ananias to Saul? *v.* 18, (a) "fell . . . scales"—actually or only seemingly so? [(b) consider whether

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his "thorn in the flesh" was a weakness of the eyes, perhaps due to, and serving as a constant reminder of, this critical experience.] (c) "baptized"—into his new life and work? *v.* 19a, "strengthened"—physically or spiritually?

THIRD STEP: TOPICS.

1. The Three Distinct Accounts. (1) who is the narrator of the account in ch. 9, and what was his source of the history? (2) who is the narrator of the accounts in chs. 22 and 26, and how were the reported addresses obtained? (3) which one of the three accounts seems to be the most precise and trustworthy in historic detail? [(4) explain and if possible justify the freedom of narration which Paul has allowed himself in his two accounts.] (5) consider, and harmonize or explain, the five most obvious and important divergences between the three accounts: (a) two questions by Saul, or only one; (b) Jesus's words, "it is hard for thee," etc.; (c) relation of Saul's companions to the phenomena; (d) commission given by Ananias or by Jesus; (e) three days' blindness and fasting. [(16) what do these striking variations suggest as to the manner in which minor historic details were regarded by the early Christian teachers and writers?] [(7) how do such confictions in the narrative affect the trustworthiness of the history?] [(8) what bearing do they have upon a theory of so-called verbal inspiration?]

2. The Mission to Damascus. (1) locate Damascus on the map, [and give a general description of the city as it was in the Apostolic time.] (2) how came Christians to be there, and in what numbers? (3) to what territory was Damascus the gateway, that made it the particular point to be guarded by the Pharisaic persecutors? [(4) what was the number and character of the synagogues in Damascus?] (5) what relation did the Sanhedrin at Jerusalem sustain to these foreign synagogues? (6) what was the purport of the Sanhedric letters given Saul, and with what authority did they invest him? (7) what was the responsibility of the individual synagogue regarding the suppression of heresy among its members? (8) what, however, was to be done with the heretics in this instance? (9) why did the Sanhedrin prefer to conduct this prosecution of Christians itself?

3. Phenomena of the Revelation. (1) they were as follows: (a) vicinity of Damascus; (b) at midday; (c) a shekinah, (d) in which Jesus actually appeared to Saul; (e) stunning blindness; (f) a voice from heaven; (g) Jesus's question in Aramaic, "Saul, Saul," etc.; (h) Jesus's word, "It is hard," etc.; (i) Saul's question in reply, "Who art thou, Lord?" (j) Jesus's answer, "I am," etc.; (k) Saul's second question, "What wilt," etc.; (l) command to go into the city and receive his commission; (m) continued blindness; (n) three days' fast. [(2) why was it desirable that the revelation to Saul should have been attended by such striking circumstances?] (3) consider the shekinah and the voice from heaven, in their significance, and in their relation to former manifestations of a like kind in Jewish history. (4) what is the meaning of Jesus's saying, "It is hard for thee to kick against the goad"? (5) what did Saul mean by his question, "Who art thou, Lord"? (6) what was the divine purpose of the blindness with which Saul was stricken? (7) what reason for the long fast?

4. Saul's Preparation for this Crisis. (1) is it prejudicial to the miraculous element involved in this event to understand that Saul was naturally and

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providentially prepared for it? (2) can the change be regarded as intelligible or explicable except upon the basis of a spiritual and psychological preparation? (3) is there anything to be gained by postulating no preparation on Saul's part? (4) distinguishing carefully between preparation and anticipation, is there anything in the account to indicate that there was no preparation? (5) what evidence that there *was* preparation? (6) consider six ways in which he was specially prepared for this revelation of Jesus: (a) by his natural temperament—humane, sincere, loyal to religious truth; (b) by birth and education—a Hellenistic Jew, trained in the liberal school of Gamaliel, and associated with Hellenists; (c) by his contact with Christian truth—in the Christian preaching, especially of Stephen, which as a deep thinker and a mentally trained man, he must have profoundly considered; (d) by his contact with the Christians themselves—witnessing their fine courage, joy, forgiveness, faith, traits nobler than his own religion produced; (e) by his own spiritual unrest—he had kept the law blamelessly, but was not at peace, cf. Rom. 7; (f) by his present inhuman inquisition—his religion had led him into brutal bloodshed and persecution, which he knew was ungodlike and wrong; he was therefore searching for the new right, especially during his long period of meditation upon his experiences as he journeyed to Damascus.

5. Two Uses of the Term "Conversion." (1) cf. the Century Dictionary, word Conversion, definitions 3 and 4. (2) the word is commonly used in religious discussion in both these senses: (a) to denote a change of will, a reversal of moral choice, a turning from sin to righteousness; (b) to denote a change of mind, a reversal of religious belief, consequent upon the gaining of new knowledge. (3) consider whether any change of will—of supreme purpose—is involved in the second form of conversion. (4) is it accurate to say that the first definition signifies a change of character, from bad to good; the second definition signifies a change of doctrine, for instance from Judaism to Christianity, involving of course the necessary adjustments thereto? (5) in which sense do we mean the word when we speak of the "conversion" of Saul?

6. The Substance of the Conversion of Saul. (1) what was Saul's character previous to his conversion, cf. Phil. 3:6; Acts 23:1; 1 Tim. 1:13; Acts 26:9; Gal. 1:14; Jno. 16:2f? (2) was his essential character changed in the critical experience? (3) was his purpose to do God's will equally sincere both before and after conversion? (4) the one thing Saul lacked before conversion was the evidence which would convince him of the Messiahship of Jesus; give reasons why he lacked this; how far was he to blame for the lack? (5) was he as slow to believe as were the immediate disciples of Jesus? (6) did the miracle *cause*, or did it only *influence*, Saul's conversion? (7) show how, under the first definition of conversion, the miracle could not have *caused* it, as that would violate man's free agency. (8) show how, under the second definition, the miracle *did cause* the conversion, since it gave the knowledge which turned Saul from Judaism to Christianity. (9) state, then, exactly what was the substance of the conversion of Saul.

7. The Ministry of Ananias. (1) what was the purpose in having the commission delivered to Saul by a disciple Ananias? (2) consider the divine communications to both, in preparation for this meeting. [(3) compare the similar circumstance in the case of Peter and Cornelius, Acts 10:1-23.] (4) consider Ananias's timidity regarding Saul, and the divine removal

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of it. (5) was he by Ananias received into the Christian brotherhood? (6) consider Ananias's two-fold ministry to Saul. (7) consider that the Holy Spirit baptism was administered to Saul by a common disciple, instead of by the Apostles (cf. Acts 8:14-17). [(8) why was Saul to be called and commissioned entirely apart from the Twelve (Gal. 1:16f)?]

8. The Divine Commission to Paul. (1) compare this commission as recorded in the three different accounts (9:15ff; 22:14f; 26:16ff), noting and explaining the important variations. (2) was Saul's commission at the first a distinctive and exclusive appointment to the Gentile work, or did it come to be that afterward by force of circumstances, cf. Acts 9:22-25; 22:17-21; Gal. 1:16; Rom. 11:13; Eph. 3:8; Rom. 15:16; Gal. 2:2, 7ff; 1 Tim. 2:7; 2 Tim. 1:11. [(3) why was the commission given so many years before the Gentile work fully began?] (4) what were Saul's particular qualifications for this work? [(5) why had no one of the original apostles been developed into fitness for this service, so that there had been no need to call in another to perform it?] (6) what differences were there between the work among Jews and that among Gentiles? (7) state how the conversion of Saul marks a great and significant advance toward the universalizing and spiritualizing of the Gospel, which is the main theme of the Acts history.

FOURTH STEP: OBSERVATIONS.

1. The persecution of the Christians was prosecuted even to Damascus, which was the gateway to the East, and through which Christianity might be carried to the dispersed Jews in that region.
2. The Sanhedrin at Jerusalem had authority over all foreign synagogues, and now purposed to have all Christians tried by itself.
3. In many natural and providential ways Saul had been prepared for the revelation of Jesus now accorded him.
4. The revelation was attended by many striking circumstances which would impress Saul and his companions with its supernaturalness and significance.
5. Saul had an actual physical vision of Jesus, before he was blinded by the light. 1 Cor. 9:1; 15:8.
6. He was given days in which to meditate upon, and adjust himself to, his new experience.
7. He was left among his Pharisaic associates until in prayer he chose to join the Christians.
8. The only thing he had lacked was convincing evidence that Jesus was the Messiah, and this evidence was given him by the revelation.
9. His conversion was not a change of heart and purpose, but a change of belief and action; not from badness to goodness, but from Judaism to Christianity.
10. The revelation of Jesus to Saul *caused* his conversion.
11. The agency of Ananias served to affiliate Saul with the Damascus Christians.
12. Saul was a chosen servant of Providence for the spread of the Gospel, especially among the Gentiles.
13. He received the spirit baptism without the mediation of the Apostles.

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14. The variations of narration in the three accounts are many and important, but do not invalidate the main features of the history.

15. The conversion of Saul was a most important step toward a universal and spiritual conception and realization of Christianity.

FIFTH STEP: SUMMARY.

State fully and distinctly what you understand to have been the facts regarding the following items :

- (1) Saul's preparation for the revelation of Jesus which was accorded him.
- (2) the meaning of the word "conversion," as applied to Saul, with reasons therefor.
- (3) the occasion for this revelation to Saul, and its evidential value, as compared with Jesus's revelation of himself to his immediate disciples.
- (4) the specific commission given Saul at this time.
- (5) the providential aspect of this event, as regarded Saul, and also the Christian Church.

SIXTH STEP: TEACHINGS.

1. God provides that the person who wills to do his will shall know of the doctrine (Jno. 7:17), shall be informed as to what the divine will is.

2. The knowledge which Saul was given concerning Jesus's Messiahship was not so complete and convincing as that which any one may now find in the Bible.

3. Careful, prayerful meditation upon Christian truth and experience is the avenue to a right belief and a right life.

4. The agency of all disciples is used by Christ in the fulfillment of his purposes and the establishment of his kingdom.

5. The events of history, and the events of sincere men's lives, are ordered of God according to his wisdom, power and love.

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Biblical Work and Workers.

Edinburgh University has appointed Professor Otto Pfeiderer, of Berlin, to be the next Gifford lecturer. He is one of the ablest and most popular scholars in Germany. His contributions to philosophy and theology are everywhere known and studied, and his work under this appointment will be awaited with high anticipation.

The venerable New Haven publication, entitled the "New Englander and Yale Review," is to cease its appearance as a monthly, and will be succeeded by a quarterly magazine bearing the last half of the name, the "Yale Review." The new editors are Yale men, Professors Fisher, Adams, Hadley, Farnham and Dr. Schwab. Ginn and Company are the publishers, and the first number of the new periodical will appear in May.

Rev. Lewis B. Paton, of East Orange, N. J., who is a graduate of Princeton College and Seminary, and has been for two years in Germany making a special study of Hebrew and the Cognates, has been called to the chair of Old Testament Languages and Literature in Hartford Theological Seminary, recently occupied by Prof. E. C. Bissell, who goes to McCormick Theological Seminary, Chicago. At Oberlin Seminary, Prof E. I. Bosworth has been transferred from the chair of the English Bible to that of the New Testament Language and Literature.

Miss Amelia B. Edwards, who was known and honored in the biblical world by reason of her unequalled contributions on Egyptology, died April 16th, in London. Since 1880 she had devoted herself to the study of Egypt. She was an active promoter and an officer of the "Egypt Exploring Fund." She wrote much, one of her valuable contributions, aside from her books and lectures, being the article on "Recent Archæological Discoveries in Egypt," in the American supplement to the Encyclopædia Britannica. Her work has been of the first importance and excellence, and her influence as an Egyptologist will continue.

The fourth of the present series of British Museum lectures, by Mr. W. St. Chad Boscawen, was upon "The Semites in Babylonia." The lecturer said that one of the great surprises of the discovery of cuneiform literature had been that much of it was the work of a people speaking a language of the Semitic family. The curious and cumbrous writing, so contrary to the usual simplicity of Semitic minds, seemed totally at variance with such an idea; but the result of discoveries of the last few years has been to show that the Semites had been present in the country for many centuries, in fact from the earliest days of Chaldean civilization.

New books of interest and importance, soon to appear, are: "The Faith and Life of the Early Church," by Prof. W. F. Slater, M. A. (Hodder and Stoughton); two more volumes of Prof. Lightfoot's works, one of which will contain the various essays scattered through his commentaries on the epistles (Macmillans); "The Christian Doctrine of Immortality," being Dr. Salmond's

Cunningham Lectures (T. and T. Clark); the fifth and last volume of Renan's "Histoire du Peuple d'Israel," covering the period from the return after the Babylonian Captivity to the time of Christ, and forming the connection with his Life of Jesus, which was published thirty years ago.

Principal John Cairns, D. D., LL. D., who but a few weeks since resigned his duties as head of the United Presbyterian Hall, Edinburgh, because of failing health, died of heart-disease March 12th, at the age of seventy-four. For years he had been the most distinguished and influential member of the Scotch Presbyterian church, and beloved of every one. He was a preacher of remarkable tenderness and power. In metaphysics, theology and apologetics he was profound, able, wise, the staff of orthodox belief, and the example of a true Christian life. A few hours before his death he spoke words which gave the key to his life: "The great thing for every man is to forget himself absolutely in the service of God."

The faculty of Yale Divinity School has been increased by two new instructors: Rev. Arthur Fairbanks, Ph. D., on Social Ethics and the Philosophy of Religion; and Samuel S. Curry, B. D., Ph. D., in Elocution. Rev. R. F. Horton, M. A., of London, is to deliver the next Lyman Beecher course of lectures, considering "The Preacher's Message as a Communication to him from God and through him to the People." The curriculum has been improved, and optional studies added. To graduate students are offered the following biblical studies: A critical reading of Delitzsch's Hebrew New Testament; testimonies of the early ecclesiastical writers relating to the Gospels; Weiss's Life of Jesus, compared with other authors; Orelli's O. T. Prophecy, with references to Briggs, Riehm, Delitzsch, et al.; Wendt's Content of the Teaching of Jesus; the Gospel of John with reference to the question of its relation to Paulinism and to Alexandrianism. The Hebrew department, under this year's new Professor, Dr. E. L. Curtis, has been attractive and successful, as was at the outset anticipated.

With March began the publication of a quarterly magazine called the "New World," edited by Professors Everett and Toy of Harvard University, Pres. Cone of Buchtel College, and Rev. N. P. Gilman, of Boston: Houghton, Mifflin and Co., are the publishers. The purpose is to "discuss the great problems of Religion, Ethics and Theology in a liberal and progressive spirit. The New World which its editors have in mind is that which is developing under the light of modern science, philosophy, criticism and philanthropy,—all of which, rightly viewed, are the friends and helpers of enduring religious faith. To positive and constructive statements of such an order of things, as distinguished from the old world of sectarianism, obscurantism and dogmatism, the 'New World' is pledged." So reads the prospectus. The first number indicates quite clearly what the position and tone of the magazine are to be. Without a statement to that effect, it would seem to become the exponent of modern Unitarianism, advanced Biblical criticism, and a theology still newer and freer than the New. The contributors to the March issue are Lyman Abbott, Prof. Everett, Prof. J. G. Schurman, Prof. Toy, and other names indicating the tone of the articles, which are brilliant, earnest, able, fresh and strong. However one may feel toward the positions taken by the authors, there is certainly stimulus and a wider view of truth to be gained from such reading. The "New World" takes place at once in the front rank of American religious journals, and its influence will not be slight or circumscribed.

Biblical Notes.

The Historic Relation of the Gospel. A recent writing by Rev. J. J. Halcombe on this subject undertakes to re-establish the theory of Tertullian regarding the origin of the four Gospels. It is an entire reversal of the prevailing conception. The main points of the theory are thus given in the *Expository Times*: (1) it repudiates the antithesis commonly made between the Synoptic Gospels and John. (2) It contends that the so-called Fourth Gospel was actually the first, and was composed at a very early date. (3) St. Matthew wrote to supplement or expand the history recorded by his brother apostle, and St. Mark added new details to the two previous records. (4) St. Luke closed the Gospel canon by rearranging the incidents which his predecessors had committed to writing, as his preface states. (5) The inter-relation of the four narratives is the result of an affixed principle that there shall be no repetition except for a purpose, and then the later writer shall use the exact words of the earlier as far as the purpose of repetition admits. The author endeavors to support this hypothesis by historic evidence, of which there is very little; and by internal evidence, the phenomena of the Gospels themselves, which he believes much more explicable on the basis of this theory. It is quite doubtful, however, whether the relation of the Gospels advocated by Mr. Halcombe can be made out; and also whether, if it could, it would lend any real aid in the solution of Gospel problems. It would seem that the present conception of the inter-relation, which is the result of the most scholarly investigation and reflection, is the best which the evidence available can be made to produce.

The Synoptic Gospels and John. In a discussion of the chronology of the Synoptic Gospels compared with that of John, especially on the date of the Crucifixion, Professor Sanday argued in a paper in the *Expositor*, Jan. 1892, that the expressions in John such as "eat the Passover," "preparation" etc., could be interpreted so as to harmonize with the statements in the other Gospel. But in the March number of the same journal he prints a letter from Dr. Hort, the great New Testament textual critic, presenting a different view. Dr. Hort concludes from studies in Talmudic antiquities that the explanations of these phrases in John given by Edersheim, whom Sanday follows, are not tenable. Dr. Hort adds, and his words carry weight and are of the greatest interest to New Testament students; "I feel sure that St. John meant to place the Crucifixion on Nisan 14 and that he may safely be trusted here, more especially as this chronology is supported by often-noticed details in the Synoptic accounts. But I am by no means so confident as to the interpretation of the Synoptic chronology. The most obvious, and perhaps the most probable, view is that St. John is tacitly but deliberately correcting an error of the Synoptics. But the greatness of the supposed error is very perplexing if any of the Twelve had any part in the redaction of any one of the three Gospels. . . . I think there is real force in what Westcott urges (*Introd.* p. 344) against treating the Synoptic language as due to mere blunder or fiction, though I cannot be as hopeful as he seems to be that fuller knowledge would justify it in all particulars." And Dr. Sanday adds, "I would gladly express

my adhesion to this judgment, with perhaps some emphasis on the point contended for by Dr. Westcott. It was really this which put me upon attempting the reconciliation which I now believe to have failed." This last statement of Professor Sanday is very significant.

The Shephelah. By the term Shephelah, or hilly country, is indicated the second of those parallel zones into which Geo. Adam Smith finds Palestine to be divided geographically. In his second article on the Historical Geography of the Holy Land, *Expositor*, March, 1892, he devotes himself to this region. It lies between the sea coast plain and the mountain range. There is a sense in which these hills, or "downs," extend as far north as Esdraelon, but the name Shephelah does not seem to have been applied to them north of Lydda and the Vale of Ajalon. Smith calls attention to an important physical fact that north of this point the low hills are joined to the central mountain range, affording an easy entrance from below onto the central plateau above, i. e., Samaria. But south of it, that is, the Shephelah proper, they are separated from the central range by a series of valleys and hence the way up to the plateau from that point is difficult. These facts are used to interpret some phenomena of history. (1) They explain some of the differences in the history of Samaria and Judah. The former was easy of access from the plain; the latter was hard to reach, secluded. (2) They explain the importance of the Shephelah in the history. It stood by itself and was a debatable land, for which opposing armies fought. Across the Shephelah from the sea to the mountains run five great valleys which are continued through the mountains by narrow defiles into the very heart of Judah, near by which stands an important city and at the other ends, the coast, stands in each case one of the five cities of the Philistines. To realize these valleys is to understand the wars that have been fought on the western water-shed of Palestine from Joshua, to David, to Sennacherib, to Judas Maccabaeus, to Saladin. Every invader who would reach Jerusalem must strike through one of them.

Is Samson a Sun Myth? In describing the Vale of Sorek, the second of the five Shephelah valleys, Mr. Smith has occasion to note its connection with Samson. Here was his home, "as fair a nursery for boyhood as you will find in all the land—a hillside facing south against the strong sunshine, with corn, grass and olives, scattered boulders and winter brooks, the broad valley below with the pebbly stream and screens of oleanders, the southwest wind from the sea blowing over all . . . we see at one sweep of the eye all the course in which this unregulated strength, tumbling and sporting at first with laughter like one of its native brooks, like them also ran to the flats and the mud, and being darkened and befouled, was used by men to turn their mills." This leads him to remark upon the theory held by some cities that the story of Samson is a sun-myth, edited for the sacred record by an orthodox Israelite. He denies this theory on the ground of the geographical elements in the story. "None who study the story of Samson along with its geography, can fail to feel the reality that is in it. Unlike the exploits of the impersonation of the Solar Fire in Aryan and Semitic mythologies, those of Samson are confined to a very limited region. If any nature-myth is here, Smith would rather see a water myth, the impersonation of a mountain stream. But he adds that it is all far-fetched. As Hitzig emphasizes, it is not a nature-force but a character that we have to deal with here, and above all, the religious element in the story, so far from being a later flavor imparted to the original material, is the very life of the whole."

Which—Debts or Trespasses? A discussion as to which of these two terms should be used in the Lord's Prayer has been presented in the *Homiletic Review*, with a manifest victory for the former. The conclusion reached is: (1) that the words "debts" and "debtors" are the exact and required translation of the Greek terms in the fourth petition of the Prayer. (2) That the word "trespasses" is inadequate to the office of translating the original, as it utterly fails to suggest or include *sins of omission*, included in the generic comprehensive Greek term, so that it translates only half of the real meaning. (3) That the succeeding use of the word "trespasses" by Christ is not to be understood as a substitution for the word "debts" used earlier, but as an application of the principle of forgiveness to inter-human relations. (4) That "trespasses" is not only philologically indefensible, but it is so from the point of view of homiletics and catechetics, all of which demand the accurate and complete translation into "debts." This term, therefore, should be adopted and exclusively used in this connection.

Synopsis of Important Articles.

Digging up the Bible.* The Bible has not been dug up,—it has never been buried. What has been dug up is an immense amount of lost history illustrating the Bible. It is the distinctive mark of the Bible, which accounts for its having been given by the inspiration of God, that it is profitable and authoritative for religious purposes, cf. 2 Tim. 3:16. The history which has been discovered tells us something we did not know before about people mentioned in the Bible; or something which the Bible has already told us is told us again. All this is important and very interesting, but it does not make the Bible one whit more profitable for doctrine, for reproof, for correction, for instruction in righteousness. It only illustrates the Bible in its historical and non-vital part, not in that part which is its living soul. The gain which we, as lovers of the Bible, get from these remarkable discoveries in the ruins of old and buried cities is simply a further and clearer understanding of the history in which the Bible is set. Many doubts and objections that have been raised against Bible history have by discovery been answered. Do the "finds" always confirm the historical statements of the Bible? Generally they do, but they sometimes raise new, chiefly chronological, difficulties; and occasionally on some unimportant matter they seem to contradict the Scriptural statement. My purpose is to warn against giving them too much weight. Confirmatory or contradictory, they can add no positive argument for inspiration, much less revelation. It is the religious teaching, not the statements of history or chronology, or science, or philosophy, which is the essential and valuable instruction of the Bible.

This warning is timely, as many who are not in a position to know the amount or to estimate the exact value and bearing of the information secured by archæological investigation, have gained an exaggerated idea of what it is. It has the highest importance as proving that the Bible is genuine, essential history, which few persons ever doubted, but in details it is only interesting, not important.

Character and Contents of the Book of Revelation.† Jewish apocalyptic literature arose from two factors, oppression and the Messianic hope. Pre-Christian apocalypses were a complaint of the persecution of Israel, coupled with an assurance of deliverance by the advent of the Messiah. Christian apocalypses complained of the oppression of the Church by hostile Jews and Romans, with exhortations to courage and hope in view of the destruction which would be visited upon their enemies by the second advent of the Messiah, which they regarded as imminent. The Apocalypse, or Revelation, of John is the noblest example of such Christian writings. The aim of the book was distinctly practical; it was written primarily for its own time, and must have had a powerful effect in promoting Christian courage and hope during the bitter persecutions which the Church then sustained. The book is

* By Rev. Wm. H. Ward, D. D., LL. D., in *Zion's Herald*, Apr. 1892.

† Two articles by Prof. Geo. B. Stevens, D. D., in *Sunday School Times*, Apr. 2 and 9, 1892.

obscure because it deals with obscure themes,—the programme of the future and Christ's return to judgment. Also because, being strongly political in its bearings, clearness would have been dangerous; it was a proclamation of the curse of heaven on the Roman power. And lastly, because the language of concealment (which the initiated would be able to interpret correctly) consists of Oriental symbols, largely derived from books like Ezekiel and Daniel, which are necessarily more or less enigmatic to the Western and modern mind. The contents are briefly as follows: Chs. 1-3 are introductory, containing the messages of the ascended Lord to the seven churches. Ch. 4 begins the apocalypse proper, which consists in a series of visions. It presents in striking imagery a description of the glory of God, and the homage of the universe to him. Ch. 5 describes the sealed book containing the mysteries of the future, which Jesus only can unlock, and his praise is sung. Ch. 6 records the breaking of six seals, revealing the calamities and judgments which are to come upon those who spurn Christ and persecute his followers. Ch. 7 introduces a pause before the breaking of the last—the seventh, seal, and gives a picture of the host of the redeemed. Chs. 8-9 see the seventh seal broken, and there come forth seven angels with trumpets to proclaim the revelation of the final mysteries. Six in turn announce signs and portents of the coming judgment which will witness Messiah's enemies destroyed and saints glorified. Chs. 10-11:14 record a pause before the seventh angel's proclamation, and represents the coming joy and sorrow, the overthrow of Jerusalem, the faithful testimony of the Christians and the cruelty of their foes. Chs. 11:15-19, the proclamation of the seventh angel. Chs. 12-13 present under various figures the opposition of the Roman power to the Church. Ch. 14 pictures the certain triumph of Christ. Chs. 15-16 record the outpouring of the seven vials of wrath and destruction. Chs. 17-18 witness the complete overthrow of the Church's arch-enemy, Rome. Ch. 19 celebrates in angelic chorus the victory of Christ. Ch. 20:1-10 records the binding and final subjection of Satan. Ch. 20:11-15, the final judgment. Chs. 21-22 present the consummation of the Kingdom of God, the culmination of the great drama of conflict and judgment in a scene of eternal peace and joy.

The practical purpose of the Apocalypse, in its relation to its own time and circumstances, is well emphasized by the writer; and the sensible view taken of the symbolic language one fully sympathizes with. When one gets the right conception of the book, and Prof. Stevens has here shown us what that is, its true character and worth appear in a most impressive manner.

Apostolic Origin or Sanction the Ultimate Test of Canonicity.* There are those who hold that the principle upon which the early Church determined the right of a book to a place in the Canon was fitness to edify. Of this fitness, experience was the test, and the Church the judge. But the real test of canonicity was quite other and simpler than this, namely, authoritativeness. And a writing could possess this quality only by having proceeded from some authorized exponent of the divine authority. Such exponents were the apostles. The apostolic (in its strict technical sense, as expressing the official action of the apostles) writings of apostles, or the writings of others which had received apostolic sanction, were authoritative. This distinctive claim is made for the apostles because (1) of their official character and position—their number was

* By Prof. Wm. M. McPheeters, D. D., in *Presbyterian and Reformed Review*, April, 1892.

limited ; they were appointed directly by Christ ; their relations to the Church, their functions, and their authority, were absolutely unique ; they were without associates or successors. (2) They acted and spoke under the special guidance of the Holy Spirit, in a manner no one since has assumed. (3) The ultimate foundation of the claim is the miracles wrought by them. This was the divine seal by which their deliverances were ratified and authenticated to the Church. To produce a conviction of the canonicity of a writing, the natural and proper way, if not indeed the most satisfactory way, is to adduce suitable historical evidence that it proceeded from or was sanctioned by the Apostles as a rule of faith and life. Natural, because rules are only valid when they are the deliverance of those authorized to formulate them. It is the method suggested, if not appointed, in the Scriptures themselves (cf. Gal. 6:16 ; 2 Thess. 3:17). It was the method adopted by the early Church in forming the Canon as we now have it, in spite of many authorities who deny it. There is no book in our New Testament to-day which has not from the earliest times rightly or wrongly been connected with an Apostle, either as its author or sponsor ; and every book coming down from the first century which can make out a reasonable or even passable claim to apostolic origin or sanction, is to-day in our New Testament. The temporary canonization and later removal of certain unapostolic writings confirm the position here taken. It is a method which secures to reason its rights in the matter of religion, and so provides religion with a safeguard against the encroachments of fanaticism. And it brings the unregenerate man into rational relation to the authority of Scripture, leaving him without excuse if he refuse to submit to this authority.

The test of canonicity here proposed is unfortunately formulated, as it comprises and tries to unite two very different tests. The first test is that of apostolic authorship, the second test is that of "apostolic sanction," so-called. No one questions that apostolic authorship is a valid and complete passport to the Canon, but what proportion of the sixty-six sacred books did the apostles write? None of the Old Testament books, and not all of the New. So a second test has to be introduced, in order to protect these unapostolic writings in the Canon: they received the "apostolic sanction," says our author. But this is a very uncertain characteristic. What constitutes "apostolic sanction?" He does not explain. It would be desirable to go through the list of Old Testament books and the unapostolic New Testament books and hear from him just how, in each case, the apostles had stood "sponsor" for the book. But this element, on which the value of the writer's article depends, is left indefinite and illusive, and the argument remains weak and profitless. Let it now be asked, what is in fact the test which unapostolic writings, two-thirds of the Bible, were able to sustain, in virtue of which they gained admission to the Canon?

Book Notices.

The Old Testament Canon.

The Canon and Text of the Old Testament. By Dr. Franz Buhl. English translation by Rev. John Macpherson, M. A. Edinburgh: T. and T. Clark. 1892. Imported by Chas. Scribner's Sons, New York. Pp. viii. 259. Price, _____.

The Canon of the Old Testament: An Essay on the Gradual Growth and Formation of the Hebrew Canon of Scripture. By Prof. H. E. Ryle, B. D. New York: Macmillan and Co. 1892. Pp. xi. 304. Price, \$1.75.

The history of the Old Testament Canon is a matter about which at present little is commonly known. While the question of canonicity as concerns the New Testament books has been prominent in theological discussion, leading to a wide-spread knowledge of the historical facts involved, the canon of the Old Testament has not, for obvious reasons, received the same consideration. Nevertheless, it is an important study as well as an interesting one. The thorough investigation of the Old Testament, which is now prevalent, has included this problem also, and the two works above entitled present the results at which fair-minded, scholarly, conservative critics have arrived concerning the rise, growth and formation of "the divine library of the Old Testament," as it has been aptly called. Of the two, the first work is for critical use, in form and spirit adapted to the use of scholars; while the second is more readable and popular in form and apologetic in spirit, though lacking nothing of accuracy, learning or skill. They are both volumes of capital value and importance.

Dr. Buhl's work was first issued in Danish in 1885; he now issues it in German from his professorial chair at Leipzig. Perhaps this accounts for the fact that very important books upon the subject which have appeared within the last few years do not receive recognition by him. The method he adopts in presentation is an excellent one from a scientific and scholarly point of view: in each section he states in a clear, concise manner his own conclusions and opinions, with references to authorities; and then he adjoins quotations in detail from the various authors referred to. This permits one to see all sides of the problem, and thus to form an individual estimate,—a style of treatment which ought to be more generally adopted. It is desirable to know what one scholar thinks on a given subject, it is infinitely more desirable to know what the consensus of opinion among scholars on that subject is. Dr. Buhl's work is in two parts, the first treating of the Canon, the second of the Text. The discussion of the Canon is the more interesting; the discussion of the Text is the more exhaustive, covering two-thirds of the volume, and treating of manuscripts, printed editions, the Massorah, styles of writing, translations, vocalization, and kindred matters. The subject of the Canon is considered in three sections, the Canon of the Palestinian Jews, that of the Alexandrian Jews, and that of the Christian Church, the first of which forms the topic of largest interest. The author's general conclusions are as follows: the formation of the entire Canon of the Old Testament began with Ezra, 444 B. C.

(Neh. 8-10), when the Law was publicly canonized. The prophetic writings were not canonized until after the disappearance of prophecy (on the evidence of Ecclus. 44-49), which was not later than the beginning of the second century B. C., and may have been earlier. The Hagiographa found a place in the Canon before the time of Christ, how long before it does not seem possible to determine. Dr. Buhl regrets, as others regret with him, that the arrangement of the Old Testament books in our English Bible does not follow the Hebrew order, which in itself preserves something of the canonical history. .

Prof. Ryle's work is introduced by an apologetic preface, in which he deprecates the ignorance or the disinclination of those who do not "distinguish between the work of Christian scholars and that of avowed antagonists to religion." He says: "the Church is demanding a courageous restatement of those facts upon which modern historical criticism has thrown light. If, in the attempt to meet this demand, the Christian scholarship of the present generation should err through rashness, love of change, or inaccuracy of observation, the Christian scholarship of another generation will repair the error. Progress toward the truth must be made." In this study of the Canon "criticism enables us to recognize the operation of the Divine Love in the traces of that gradual growth by which the limits of the inspired collection were expanded to meet the actual needs of the Chosen People. . . . The history of the Canon, like the teaching of its inspired contents, leads us into the very presence of Him in whom alone we have the fulfilment and the interpretation of the Old Testament, and the one perfect sanction of its use." Prof. Ryle treats only of the Canon of the Old Testament. His chapters concern the Preparation for a Canon, the Beginnings of the Canon, The Completion of the First Canon—The Law, The Second Canon—Law and Prophets, The Third Canon—Law, Prophets and Writings, After the Conclusion of the Canon, The Hebrew Canon in the Christian Church, and the Arrangement of the Books. The position at which the author arrives concerning the three steps in the formation of the Canon does not differ materially from that of Dr. Buhl. There is coincidence as regards the time of the canonization of the Law, and of the Prophets, one would judge. As for the canonization of the "Writings," or Hagiographa, Prof. Ryle prefers an earlier, or at least a more definite date, between 160 and 105 B. C. The author's presentation of the subject is interesting—unusually interesting, reading. Many matters of minor importance are discussed incidentally. The table of contents, bibliography and indices are well prepared. One may heartily recommend the book as the latest and best treatment of the subject for the general reader.

A Text-Book on the Bible.

The Temple Opened: A Guide to the Book. By Rev. W. H. Gill, A. M. Philadelphia: J. B. Lippincott Co. 1891. Pp. 563. Price, —.

The purpose of the author was to provide a book for general use which would set forth the various facts, peculiarities and teachings of the Bible in such a clear, impressive way as to be attractive, interesting and helpful in the present tide of biblical study, and would secure the Christian from the harmful influence of skeptical and anti-biblical literature and talk. His plan has been to liken the Bible to a temple, through which he as guide conducts the student pilgrim, acquainting him with the history of the Sacred Structure and the nature of its contents. The Sixty-Six apartments are visited, and their hidden

beauty and rich treasures are disclosed. And so on. The instruction proceeds by question and answer throughout the book. In the course of the treatment a host of subjects are discussed: religion, reason, revelation, other sacred books, authorship of the biblical books, their literary features, versions, inspiration, canon, apocrypha, texts, lower and higher criticism, chronology, geography, Palestine; then the books are treated in groups seriatim, with interspersed discussions of the biblical history. An appendix contains a quantity of biblical facts for the student to memorize. The author claims that the material is in accord with the latest and best results of scholarly discussion and investigation, is carefully conservative of the prevailing belief of the Church regarding the Bible, and is free from any sectarian bias or allusions. The book is well adapted for use in the home, prayer-meeting, Sunday-school, Bible class, anywhere where Christian people, and especially the young, are trying to get a better and more comprehensive view of the Sacred Scriptures.

Leading Ideas of the Gospels.

The Leading Ideas of the Gospels. A new edition, revised and greatly enlarged. By William Alexander, D. D., D. C. L. New York: Macmillan and Co. 1892. Pp. xxxi., 330. Price, \$1.75.

The first edition of this book, a collection of sermons, was issued twenty years ago, and passed out of print. But the demand for its republication induced the author to prepare the original material for a new edition, which he has done, thoroughly revising the entire work, replacing the hortatory, sermonic tone by the calmer, didactic style, and making important additions, especially in the treatment accorded Luke's Gospel, and the elucidation of the four accounts of the Passion. The work is made more available by an excellent synopsis of contents and an index. The leading ideas of each Gospel are considered by themselves and in contrast with others, and then they are given a practical application. Dr. Alexander looks upon the Gospels as selections from a vast treasury of recollections, arranged, according to the evangelist's own method, around certain Leading Ideas. To discover these Ideas, and to show the relation in each case of the Gospel material to them, is the task set and admirably accomplished. The book is charming in style, very suggestive and fresh, and should receive careful attention in a study of the Gospels.

"In the Fulness of Time."

A History of the Preparation of the World for Christ. By Rev. David R. Breed, D. D. Chicago: Young Men's Era Publishing Co. 1891. Pp. viii., 338. Price, —.

"The story of Redemption is invested with a deeper meaning, and conveys a much more impressive lesson, when one has first obtained an intelligent apprehension of the nature of mankind's departure from God, and of the method employed to lead it back to himself. . . . The one thus instructed will understand not only the connection between the Old Testament and the New, but the relation of the times before Christ to those since Christ; he will behold in history the progressive outworking of a great and gracious plan." In order that sincere people may see this divine plan in history, and history in the light of this divine plan, Dr. Breed has written, with spiritual insight, knowledge and skill. The work is in four parts. The first discusses the chosen land, in

all its aspects, and the chosen people in their peculiar characteristics. The second treats of the period from the going into Egypt until the division of the Kingdom, discussing the schooling, the adoption, and the hope of Israel. The third part treats of the overthrow of Israel, the intellectual life of Greece, the Hellenizing of the nations, the transformation of the Jew, and the unification of the world. Part four presents the despair of heathenism, the world lying in wickedness, "the fulness of time," and the advent of Jesus and the Gospel. To see world history as our author sees it is of the highest value and importance. One cannot understand and appreciate Christianity and the Christian Church until one has grasped its historical antecedents, and the character of the mass which it availed to leaven. For such inspiring and enlightening information this book will be found the source. The typography and appearance of the volume are elegant, and excellent charts, maps and illustrations give additional attractiveness and usefulness.

Rise of the Christian Liturgy.

The Lord's Supper and the Passover Ritual: Being a Translation of the Substance of Professor Bickell's work termed "Messe und Pascha." By Wm. F. Skene, D. C. L. With an Introduction by the Translator on the Connection of the Early Christian Church with the Jewish Church. Edinburgh: T. and T. Clark. 1891. Imported by Chas. Scribner's Sons, New York. Pp. xii., 219. Price, \$2.00.

This is a study in liturgies. How the primitive Christian liturgy arose and developed is a matter of large historic, and to some branches of the Church, practical, interest. The English people have accepted the results of Dr. Palmer's investigation, in which he decided that there were but four primitive liturgies, and assigned the greatest antiquity to that which passed under the name of St. James the first Bishop of Jerusalem. The German liturgical school, however, take a different view of the matter. Dr. F. Probst, its founder, demonstrated that the oldest form of the liturgical service is that contained in the eighth book of the Apostolic Constitutions, and usually called the Clementine. Prof. Bickell undertook to establish this by starting with "the proposition that any liturgy formed in apostolic times must have been derived, to a great extent, in its form and expression, from the synagogue service of the Jews and the ritual of the Passover Supper;" and he proceeds to demonstrate that of all the ancient liturgies, this one defended by Dr. Probst—the Clementine—has the largest correspondence with the Jewish forms; in consequence of which it is to be considered the apostolic liturgy from which all others have been derived. In the course of the discussion it is shown that we can fix the outlines of the Jewish Passover ritual as it existed in Christ's time, and the resemblance of the Clementine liturgy to this is exhibited in parallel columns.

The translator's introduction of sixty-three pages traces the elements in the Christian organization which were appropriated or adapted from the Jewish synagogue. The essay is worthy of consideration, though there are better presentations of the same subject, and certain points made one might regard as unsatisfactory.

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308. *The Six Intermediate Minor Prophets, Obadiah to Zephaniah*. By G. C. M. Douglas, D. D. New York: Scribner and Welford. 1892. 60c.
309. *Har-Moad, or the Mountain of the Assembly. A Series of Archaeological Studies, Chiefly from the Standpoint of the Cuneiform Inscriptions*. By Rev. O. D. Miller, D. D. North Adams, Mass.: S. M. Whipple. 1892.
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311. *How to Treat the Bible: A Plea for Discrimination in the Study of the Sacred Scriptures*. By C. Clemance, D. D. London: R. D. Dickinson.
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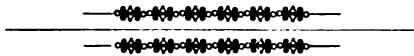
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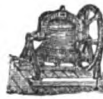
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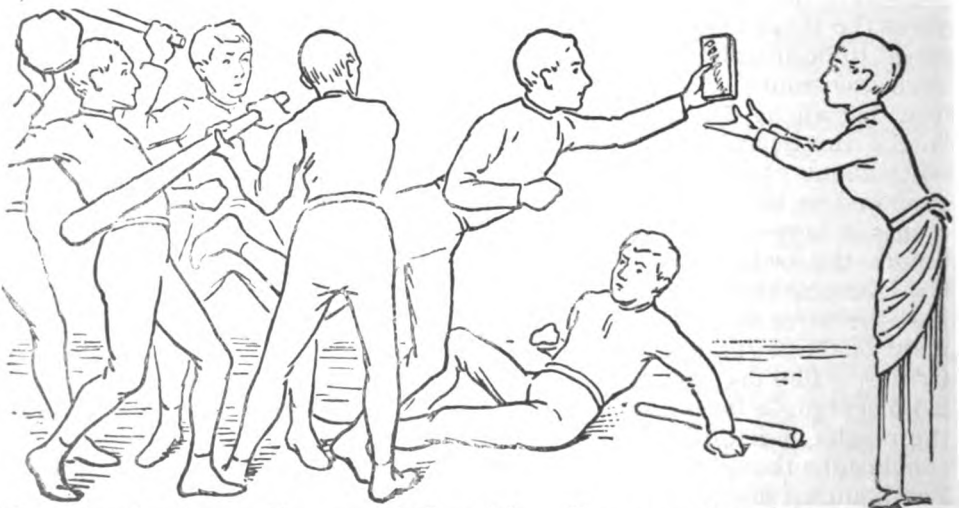
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